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AUTO-BIOGRAPHY

OF

REV. JOHN BANGS,

OF THE NEW-YORK ANNUAL CONFERENCE.

TO WHICH ARE ADDED,

A VINDICATION OF THE CHRISTIAN RELIGION:
AND REMARKS ON CHURCH MEMBERSHIP,
DIVISION OF THE CHURCH, ETC.

I speak as to wise men; judge ye what I say.—1 Corinthians x, 15.

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P R E F A C E.

LITTLE can be said in favor of a book that conveys no instruction. Were I of opinion that no good would result from my having written the following pages, I should at once abandon the idea of publishing them; but I entertain no such notion. I have, indeed, written about myself; but I do not conceive that this circumstance need at all detract from the usefulness which I hope will be the result. My profession is and has been that of a preacher—to warn, to exhort, and to instruct; and if this book shall subserve, in any degree, the design and object of my life, I do not see but that its publication may be as useful as “the preaching of so many sermons.”

The writing of biographies has been pursued and commended by persons of almost every shade of character. We have, therefore, not only memoirs of distinguished persons, but of those who have held humble stations in society. They are in fact a distinct and legitimate branch of history.

In the following pages the reader will find little else than a parcel of scraps, to which I have endeavored to give a degree of connection and interest. As to the character of their reception, I might affect either an apologetic or indifferent mood. I will just say, however, that I make no pretensions whatever to writing; and that the character of the matter, and the unfavorable auspices under which I have written, have been such as almost to defeat the design of producing anything readable.

My views are fully set forth in my observations on church membership, and they will explain themselves.

I also conceived the present a fitting opportunity to say a few words respecting the *division of the church*, which has recently so greatly agitated our body, and been the cause of so much bootless controversy.

I have also appended a vindication of the Christian religion, which I thought would be of considerable use to some of my friends, and that particular portion of the Methodist society among whom the book, if at all, would be most likely to circulate. I have an idea that the work will probably meet with the most ready sale among those friends with whom I became personally acquainted in the course of my travels. To them I commend it, hoping the blessing of God will go with it. In fact, what led me to undertake the task of compiling, was a suggestion from some of them of my continuing the publication of some pieces which I last winter had inserted in the *Christian Advocate and Journal*. I came

to the conclusion, that, instead of continuing them in that way, I would collect and embody what I had to say in the form of a small volume; they have herewith the result, and I trust they will receive it kindly. They know me, and I hope they will be both edified and pleased.

I am their most obedient servant and brother in Christ,

JOHN BANGS.

Maryland, N. Y., 1846.

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AUTO-BIOGRAPHY OF JOHN BANGS.

CHAPTER I.

Birth—Removed to New-York—Learned the blacksmith's trade—Timely reproof—Minister at a ball—Brought to conviction—Religious impressions wear off—Calvinism—An incident—Spirituous liquors—Death of a drunkard—Hardship—Not keeping sabbath—Means blessed to my benefit—Partially awakened—Thrown upon the world without resources—Admonitions of a pious sister—Wander from place to place—Obtain employment—Matrimonial engagement—Remove to Kortright—Death of my wife—Points of discipline—Christian experience—Convictions increase—Experience religion—Incident of a lady and girl—Various exercises—Go to meeting—Begin to publish that Christ died for sinners—Visit from house to house—Definite evidence—Class meetings—License from quarterly meeting—License to preach—Ordained deacon—Travels as a local preacher—Reproving sinners—Sick lady—Continue to preach—Love-feasts—Revival—Camp meeting—Five apprentices experience religion—John D. Bangs—Keeler—Lemuel—Joseph Sandford—Allopaths—Nathan.

I WAS born in the year 1781, at about the close of the Revolutionary War, in the town of Stratford, state of Connecticut. Shortly after, I was removed to Fairfield, a place near Bridgeport, then called Paquanock.

When I was eleven years of age, my father and family left that place for the town of Stamford, Delaware co., state of New-York, whereat,

and with whom, I resided until the age of seventeen. From that, up to the age of about twenty-one, I lived with David Wilcox, of Harpersfield, and there learned the trade of a blacksmith.

Seven years of this time I was almost entirely lost, as to moral and religious influences. The man with whom I learned my trade being irreligious, and without restraint upon himself, required very little of me—though his wife was a woman that feared God. For the encouragement of women having the charge of orphan children, or otherwise, I would say in favor of this woman, that, as I was much addicted to profanity, her godly reproof—given at a suitable time, and in a mild and Christian manner—was the means of awakening my mind to a sense of the evils of profane swearing. As to the cause of this habit, I may say that I learned it of my parents; not by their example, indeed, but by their negligence, in allowing me to associate in bad company, profaning and desecrating the sabbath, and going to balls, which at that period, in the new settlements, was very customary.

Sabbath schools were not in existence at that time. Experimental religion was a thing almost entirely unknown. There was a society that attended to the external forms of religion, under the name of high churchmen. I had more than once had the company of the minister and his lady in the ball-room—a disgrace to the minister, and he alone, undoubtedly, being

responsible for it. To the credit of a faithful pastor (who ought always to feel the worth of souls) I was then brought to a sense of my condition—by the preaching of a Baptist minister. In consequence of the company that I kept my serious impressions wore off, in pursuit of the gayeties of this life. While in this state of darkness and ignorance, my regular place of attending divine worship was where the peculiarities of Calvinism were invariably preached; and the most that I can recollect now is, that the minister would say, the reason we did not believe *that* doctrine, was because we were reprobates. I must confess that I never could see the propriety of believing any doctrine if I were a reprobate. All doctrines were alike to me, in that point of view—so that I cared for none.

The Bible and religion formed no part of our conversation, except by way of criticism. When my master's parents, who were professors of religion, visited us, he would say: "Now John, you must hang up swearing, to dry, till the old folks are gone."

O the goodness and mercy of God, while Christ pleads for sinners! One day as I was passing across a board, about eight feet from the timbers beneath, it broke, and I fell with a basket of corn upon my shoulder. I was but slightly hurt. I came into the shop swearing most bitterly. My master gave me no reproof or advice;

but a certain judge, a Quaker, being present, instead of giving me reproof, according to the Bible, said, "I didn't think you could swear so," which made no particular impression upon my mind.

I will here subjoin a short sketch, to show the evils of the practice of the common use of distilled liquors. In the family and in the shop where I lived they were as common as water. My master, whom I had often known to reprove persons for being intoxicated, was in the habit of making use of spirituous liquors himself, moderately; he became, finally, so much addicted to their use, as to have formed the habit of always having them by him in small quantities, and then in larger, when finally he became a drunkard and while in a state of inebriety went to bed and died before morning, in consequence. This practice became very familiar to me, and, had it not been for the influence of religion, I might have pursued the same course, and ended in the same way.

It may well be supposed that we were not rich in those days, as we were often obliged to travel on horseback from Stamford to Durham, a distance of thirty miles, for provisions, and were often very glad to have the most common fare. This was a time of hardship and suffering.

I believe, for myself, that the not keeping the sabbath is one of the greatest causes of im-

morality and degradation among youth. I was often obliged to post books on that day; and indulged in fishing, visiting, and often fell in bad company, which I now can see was one great means of my neglect of God and the salvation of my soul. It is necessarily the province of parents to prevent the desecration of this day, and they should fully attend to this duty, for obvious reasons. It ought to be remembered that children do not understand what is for their own good, therefore they should be under strict supervision, and trained up in the way they should go. To the honor of my parents, I remember to have had deep impressions of religion made upon my mind when I was but a child. These hints are not to be slightly passed over, unless we would wish to ruin our children.

Though different means have been blessed to my benefit, yet I must attribute my awakenings, convictions, justification, regeneration, and sanctification, to the influence of that grace that bringeth salvation, that hath appeared to all men. And this grace will always teach us to deny all ungodliness. I was led to forsake my ways of wickedness by degrees. The first sin that I remember breaking off from was profane swearing. Dancing, the sound of the violin, and gay company held me long. And when I felt the necessity of coming out, and leaving my associates, it was like taking the flesh from my bones. I long desired to be a Christian, but was un-

willing to avow it, or have any one know my feelings. I was so far awakened that I considered religion to be good, and sacred; so much so, that I was unwilling to disgrace it, by professing it, and then acting contrary to that profession, which, notwithstanding, I can now see that I have too often done. But *then* we were comparatively ignorant, and without experience; and I request all who read these lines to cast the mantle of charity over all my former misdoings.

When I was in my twenty-second year, which was in 1803, I was thrown upon the world with but few friends, and limited means. I fell in company with a man about eighty miles to the north, in the town of Norway, West Canada Creek, who agreed to employ me for a year, beginning the first of October; and, as I always considered myself under obligation to fulfill my word, I was there by the time appointed; but, when starting to go to this place, leaving my father's house, a pious and devoted sister accompanied me on my way; and when about to part she held me by the hand, and appeared to be unwilling to let me go. I looked her in the face, and beheld the tears coursing down from a countenance impressed with sorrow and anxiety. I could not think what was the matter, until she said to me, "My dear brother, remember, if you die in your sins, where God and Christ is you will never come." She turned away from me, and I passed on. This parting speech wounded

my heart, and had a thunderbolt literally struck me I could not have felt much worse. I arrived at the place before mentioned, and found myself disappointed, in consequence of the want of that trait in my master—so necessary in every man's character—fidelity. I hence wandered from place to place, which I found to be no disadvantage to my small stock of knowledge. The Spirit of the Lord continued to follow me in all this journey. I often thought that God regarded me in answer to the prayers of my pious friends. To be more particular, one afternoon, while passing from Utica to West Canada Creek, with a pack on my back weighing about forty pounds, I lost my path, and wandered in the night in the woods, homesick and sinsick. After worrying myself into a state of exhaustion I came out of the woods to the creek. Not knowing which way to turn in order to find the village, there being no inhabitants on that side of the river, I luckily took the upward course, and came to the village, which was on the opposite side, and no way appearing by which to cross but on the string-pieces of a bridge that was then being constructed, twenty feet from the rocks over the falls, I started to walk on one of the sleepers of the bridge, and, when about half way across, I found my head dizzy, and myself in danger of falling. I however succeeded in crossing, by placing my sack on one side and myself on the other, and thus hitching myself

over. I went to the tavern, took some refreshment, and retired, feeling as I cannot describe. In the morning I called on a brother craftsman for employment. He engaged me at fifteen dollars per month. By performing more labor than was customary, my wages amounted to nineteen dollars per month. After being absent from home three months I returned with much pleasure, carrying with me forty-five dollars, in silver, more than I had when I started.

My inducement to return was with a view to enter into a matrimonial engagement. This was consummated during the month of January, about a year after. Soon after this, myself and wife removed to the town of Kortright, where we continued for the space of about forty years. After the expiration of this time we removed to Harpersfield, Delaware county, where, after much labor, sickness, and suffering on the part of my wife, in the peaceful enjoyment of pure religion, on the 12th day of March, 1845, she took her departure to a world of peace and joy, where sickness and sorrow, pain and death, will never come. The following obituary, which was published in the Christian Advocate and Journal, will not be out of place here:—

March 12—At her residence in *Harpersfield*, MARY, wife of the Rev. John Bangs, of the New-York Conference, aged 62 years.

The subject of this notice in early life was taught the peculiar doctrines of Calvinism; and

at a time when under deep concern of mind, while attending a conference meeting, a minister observed it was an abomination in the sight of God for a sinner to pray, and she then concluded she would pray no more, as she already felt herself sufficiently vile and wicked. Possessing naturally a gay and lively turn of mind, her serious impressions in a measure wore away. During this period we were united in marriage, and soon after we became deeply convinced of sin, and in the bitterness of our souls were led to pray, God be merciful to us sinners. Glory to God! he was not slow to hear, nor impotent to save. On one memorable sabbath evening, while engaged for the first time in family prayer, my soul was set at perfect liberty, the evidence of which I have never lost. And here I would insert one thing to incite to faithfulness in the full discharge of ministerial duty. Under the faithful labors of an itinerating minister, and a sense of my natural depravity, I was brought to see that it was my privilege not only to be justified by faith, but to have a clean heart, which blessing God gave me by the baptism of the Holy Ghost; and though I have sometimes given way to temptation and grieved the Spirit, yet I have held on my way, and grown stronger and stronger, and now enjoy the blessing of perfect love, which casteth out all fear that hath torment. Having thus deviated to tell a little of my personal experience, I now return.

My wife continued to seek, and one sabbath accompanied me to church. After the exercises she requested to join the class as a seeker, and was admitted. After returning home her distress of mind increased until the next morning, when, while engaged in prayer and reading the Scriptures, her soul was brought into unspeakable enjoyment in believing. On my coming in, she said, "Where have you been so long?" I replied, "What do you want?" She answered, "I want you to help me to praise God. It seems to me, if you had had religion, you would have told me of its excellences before. See how all nature declares the power, goodness, and love of God to men." She then immediately united with the church, of which she continued a faithful and acceptable member for more than forty years. She exemplified her faithfulness by her love and attachment to the doctrines and usages of the M. E. Church. She was ever ready to entertain the missionaries of the cross; and in my absence she invariably led in the family devotions. Her industry, and love of serious and historical reading, were proverbial. Her work and book were ever by her side, especially the History of the M. E. Church, a set of which had been presented her by the author. She was familiar with the history of the Christian church from its rise, and took a deep interest in whatever concerned the prosperity and welfare of that branch of which she had the honor to be a member. She was

the mother of ten children, three of whom died in infancy. She had also the care and provided for the wants of ten not her own, during different periods of her life, all of whom, we have reason to hope, have been made believers in the Christian religion, three of whom are ministers. This weight of care, which was much increased by my frequent and long tours from home in the former part of my itinerancy, together with the fracture of a limb, had imperceptibly undermined her constitution.

From these successive shocks, however, she was in a measure recovering, when the sudden and unexpected death of a beloved son (in a strange land) severely shook both her health and spirits, and then in a few months another son, and his young and amiable wife, were taken from us within a few days of each other. This son, who had just entered the ministry, and whose deep piety and zealous labors led us to anticipate a life of more than ordinary usefulness and happiness, she deeply lamented; but she mourned in submission, and never relaxed in her faithful and untiring endeavors for the comfort and welfare of those who remained. But another, and, if possible, a still heavier trial awaited her; another son, also in the bloom of youth, she was called to see wither and die. These, with the death of her excellent mother, and more recently, of two sisters, gradually sapped the foundation of life, and made way for the rapid progress and

fatal termination of disease. On my arrival on March 4th from New-York, where I had been most of the winter, I found her in tolerable health; on Friday morning, the 7th, she observed, "How well and comfortable we all are; and how thankful we ought to be!" Business called me for a short time from home; on my return the same day, I found her prostrate with a violent fever and inflammation of the throat, which continued to increase until the 12th, when, knowing her time was short, she said to me, "Pray." I accordingly kneeled by her bed, and prayed that she might be fully prepared for her approaching change. She audibly responded, "Amen." She suffered much, and spoke with difficulty: when she could no longer speak, a friendly neighbor said to her, "If Jesus is precious, press my hand." She gave the signal, and soon calmly and sweetly ceased breathing, for her exit seemed rather the cessation of life than the common struggles of death; and inasmuch as we consider our loss to be her eternal gain, we deeply mourn with humble submission, and patiently wait, and stand and rejoice in hope of the glory of God, when the dead in Christ shall first rise; then shall we meet the Lord in the air, and be ever with the Lord.

I was united in marriage with the subject of the above notice on the 2d of January, 1804, by the Rev. Mr. Fenn, of Harpersfield, and at that place. He was a Presbyterian; and after

the ceremony he proposed some very important questions on the subject of religion, more particularly to myself, which added to the degree of conviction under which I was then laboring, in favor of the attainment of this great blessing, instead of the usual mirth and feasting attendant upon such occasions.

This topic is so important, that I cannot forbear making some remarks upon it, and some other points of Discipline. Might there not be a vast amount of good accomplished by every officer, and especially Methodist minister, introducing this all-important subject on these occasions? Impressions made at these times would be apt to prove lasting and beneficial.

The General Rules of the Discipline require all the members of the church to *exhort* all that they have any intercourse with. If this course were pursued according to the letter and spirit of the rule, by ministers only, how many thousands might thus be awakened who now pass on in ignorance and darkness! How many other occasions are there on which this rule might be observed with happy effect, especially in connection with youth! And what set of men have more free access to families and children than Methodist ministers, everywhere and at all times, and indeed to every grade, shade, and department of life and society! In view of the neglect of this duty, will not the blood of many souls be required at the hands of the watchmen? And

who among us is willing to incur such a responsibility?

I have no objection to Bishop Hedding, or any other man, making an explanation of the Discipline of our church. No man who has taken upon himself our solemn ordination vows could be so derelict of duty as to neglect the full performance of the obligations specified in the Discipline connected with himself as an individual. For instance, does the presiding elder inquire at every quarterly meeting whether the rules concerning children are observed? "Is the first part of item 7, in section fifth, also observed: 'Be serious: let your motto be, Holiness to the Lord; avoid all lightness, jesting, and foolish talking.'" Sec. 9, item 9, "Be ashamed of nothing but sin." "Are you going on to perfection?" "Do you expect to be made perfect in love in this life?" "Are you groaning after it?" Or, would it not be, more properly speaking, Have you it in possession? More on this point hereafter.

"To warn all, from time to time, that none are to remove without a certificate of recommendation, in these words:—A. B., the bearer, has been an acceptable member of our church in C——, and to inform them, that without such a certificate they will not be received into the church in other places." In commenting on this rule, we wish to give expression to an opinion of our own. We think that this rule will not admit a member to join in another place, even on trial.

By the neglect on the part of him on whom this duty devolves, the church has frequently been made to suffer great disgrace, and to be put to much trouble. To illustrate the matter: A man in Connëcticut moves to Michigan, has no letter when removing, and is guilty of a capital crime; he makes his various excuses for not being in possession of a certificate—his removal was sudden, the preacher was absent, &c. Well, upon the strength of these reasons he is received, and gains his standing in that place. Shortly his character follows him. May we not now see, that the church would have been saved the disgrace attending such a course of procedure, had the rule been unflinchingly adhered to? Another item:—"To read the rules of the society, with the aid of the other preachers, once a year in every congregation, and once a quarter in every society;" sec. 10, item 9, ch. 1. This duty we consider to be of an imperative character. Do we not sometimes violate that other rule of Discipline, which says, "Keep these rules, and not mend them." Is it not possible, by reading these rules to the congregations, that more good might result than a year's labor from the pulpit without it? The following incident is a case in point:—An old lady in a certain place, from false report, had formed unfavorable prejudices against the Methodists, and thought one day she would attend their meeting and make personal observation. After returning home, she observed, "I have

heard much against these people, but now I have heard them for myself"—thus showing that she had been favorably disposed by hearing the rules.

There are thousands of people who never see nor hear of a Methodist Discipline. For what was this rule enacted, but that our people and the public should be informed of the excellent character of our doctrine and discipline?

Section 13, question 1st, says, "How shall a preacher be qualified for a charge? Ans. By walking closely with God." What qualifications are necessary in order to walk with God? There must be an agreement. Further, in order for persons to walk in union with each other, they must see each other. This may be done by man with man with an impure heart—but in order to see and walk closely with Him who is a spirit, the heart must be pure. "Blessed are the pure in heart, for they shall see God." While the heart is impure, the eye of the understanding, in proportion to the impurity, is in darkness. Hence saith the prophet Isaiah, The way of the Lord is the highway of holiness. And he also says, The vulture's eye hath not seen it. The vulture is an unclean bird. A sinful condition of the heart is like unto it. Now, in order to walk fully in this path, which is nothing less than all the commandments of God, it is necessary that the affections be wholly sanctified. This state will inevitably form a union with God. And when this condition is brought about, then the

mind will be clear, the eye will be single, the motives will be pure, evil desires will be restrained, the understanding quick, the judgment correct, and decisions will always be on the side of truth and virtue. Now then, this character, having laid aside every weight and the sin which doth so easily beset, is prepared to run the Christian race. We must admit that there is a constant growth in holiness. As the means of knowledge increase, the mind expands. "The path of the just is as a shining light, that shineth more and more unto the perfect day." In order to this attainment and enjoyment, it is unquestionably necessary that our faith be fixed upon the right object. And in order for this, we should have a correct knowledge of God. Hence we shall see that knowledge is prior to faith. How shall we believe on Him of whom we have not heard?

I will now turn to the remainder of my Christian experience, and to the narration of some incidents connected with myself and wife. In the commencement of our joint career, we were both without money or means, except the knowledge of our occupation. But He that sees as man cannot see gave us favor in the eyes of the people. We were blessed in our temporal concerns, and, consequently, as "the diligent hand maketh rich," we accumulated property sufficient to admit of a comfortable living, with something to lay by; and we labored not only for the meat

that perisheth, but for that which endureth unto everlasting life. We made our house, though but poor, the welcome home of all the missionaries and ministers of the Lord Jesus Christ; and after becoming acquainted with the economy of Methodism, thought it was well worth an honorable support. About three months after joining the church, a circuit steward called on me, and inquired if I could pay a little quarterage. I asked, "What do you mean by that?" He replied, "Once a quarter we pay something to support our ministers." I said, "How much do you want?" Said he, "I suppose about two shillings will answer for you." I remarked, "That's cheap religion; my former religion used to cost me sometimes twenty shillings, and sometimes five dollars. I can give you a dollar, if that will answer." He said there was no compulsion, and that I could do as I pleased. I observed, that I liked freedom in such matters, which appears to be in accordance with the principles of the gospel. Soon after attending quarterly meeting, it was said, "To-morrow will be public collection." I thought twenty-five cents were little enough for collection.

My wife was always ready to lay by some of her earnings for this noble purpose; and never was she wanting in the performance of her part of duty, both as to temporal and spiritual concerns, though, for the greater part of her life, afflicted with ill health, suffering constantly from

the fracture of a limb, at different times near to death. She continued to the latest moments of her life faithfully to attend to all her domestic and religious duties; and while penning these lines, her labor, suffering, repeated counsel, and unremitting care, especially to myself, touch the most tender feelings of my heart, the remembrance of which will never be erased from my mind. Her experience in religion was clear and bright as the noon-day sun; her life was uniform, her faith was steadfast, not standing in the wisdom of men, but in the power of God. She long looked for the hour of her dissolution—and when it came, death had lost its sting, so that its approach caused no tormenting fear.

As it respects my own religious experience, my convictions gradually increased for about three years. In the course of this time I weighed the matter thoroughly, I searched the Bible from beginning to end, and looking into the different systems under different denominations, I came to the conclusion that I must know these things for myself. I accordingly began to contend more earnestly for the faith, that finally brought salvation to my soul. The result was, that I found, by happy experience, that God could and would do more for me than I had ever anticipated. Hence I realized “joy unspeakable and full of glory;” and, for the benefit of all, I would say this blessing of righteousness, by believing in my heart, was found in the first attempt to

perform the act of family devotion. This was a great cross; and I would advise every person to take it up, and that, with constant attention to closet duties, will most assuredly keep every Christian from backsliding, in accordance with the passage of Scripture, "Pray without ceasing." The same evening that I was brought out of the horrible pit, and my feet placed upon a rock, I was enabled to shout from the tops of the mountains. Had the weight of a millstone been taken from my neck, it could not have produced a more sensible change. I felt as light as a cork upon the water—hardly knew whether I was on the floor or between the floors. It was said by the neighbors, that my voice was heard at the distance of half a mile. Although I have not much faith in a noise without religion, yet I firmly believe that all true religion, produced by the operation of the Holy Ghost, will cause the subject to praise God with a loud voice, according to the debt forgiven, as, some fifty, some five hundred; but I was released from a debt of 10,000 talents; that is, in silver, \$22,500,000; or, in gold, \$337,500,000. This shows what a vast amount of sin may stand against an old and constant transgressor; yet glory to God, that, through faith in Christ, this vast debt may all be forgiven. That it is acceptable to God and profitable to man for a redeemed sinner to praise God with a *loud* voice, there need be no doubt. On the evening of my conversion, there was a lady and

her hired girl, who, being out in the evening, heard the unusual noise at my house, and came to the door and listened until prayer was over. The next evening they came again, (for I have never laid by the duty of prayer in my family from that time to this,) and by witnessing these performances they were aroused to a sense of the necessity of having religion, and soon after they were found at church, praying for mercy, and both were converted. These were the first public exercises that I ever had, and these persons were the first-fruits, and how large the number has been since that, eternity alone can tell. Work out your own salvation. Various were my exercises before this happy change took place. Many times I thought how it was possible for God to have mercy upon such a sinner. Some days I spent in the woods with my Bible, reading, praying, and weeping, not having a correct knowledge of the plan of salvation by faith. I believed in the existence of God, and that Christ had died for sinners; and when I yielded obedience to the divine requirement, my soul received the witness, the Spirit of adoption, by which I was enabled to cry, Abba, Father.

Now to leave all and follow Christ called me to meet with new trials, as my wife was only partially a Christian, and that under the influence of Presbyterianism. She would have been willing to join the Presbyterians, without any religion, if she could have prevailed on me

not to join the Methodists. I waited for her about three months. In this time I attended worship in different places. At a certain time there was a quarterly meeting, some twelve miles from my house. I said to my wife on Saturday morning, "I wish to be ready after dinner to go to the meeting." I went into the house at the time, and made preparations. In the mean time my wife appeared to be much cast down, and sat weeping; and as it was soon after we were married, I thought I would not wound her feelings, and had concluded I would not go to the meeting, when these words came into my mind, "He that will not forsake all for my sake, house and lands, wife and children, is not worthy of me." Without further ceremony I left her, and pursued my way, on foot, to the meeting; and a glorious time it was to my soul. Here I gained appreciable strength.

From the moment of my conversion I felt a desire for the salvation of all men, and I thought that if God would have mercy upon *me* he would not pass by any. I began to publish that Christ died for the chief of sinners, notwithstanding this was a great cross for me. Often have I, under a sense of this duty, felt as though soul and body would part asunder; at the same time I felt that "wo be to me" if I neglect this duty. But as I was brought up in the western wilderness, as the place where I then lived was, and as my parents were poor, and no one to give me an

education, I could not rank among the learned or accomplished; but when my soul was filled with the Holy Ghost, (and this was not until I had received the second blessing—full sanctification,) I said, “Lord, here am I, send me!” Then I felt the worth of souls, and many took knowledge of me that I had been with Jesus; and feeling the benefit of such unmerited blessings, and viewing such an infinite fullness in the Saviour for all perishing sinners, I began to exhort and reprove, visiting from house to house. Some cried one thing and some another, saying, that I had hot love which would soon be cold. But, thank God, after forty years’ experience, I find that the love of God never changes, and that I only love on in proportion to the knowledge I have of his love. “We love him because he first loved us.” One and the principal reason why we do not love God more, is, that we do not give ourselves the trouble to become more fully acquainted with his character, in the perfections of his nature, in the depths of his wisdom, the unbounded ocean of his love, the purity of his law, the equity of his government, and the habitation of his throne, which is justice and judgment for ever. His ways are right, his judgments a great deep, and we are to study him with reference to his attributes and providence, with a careful, candid, and deliberate examination. We shall find that we ourselves are wonderfully and fearfully made; and one of

the great wonders is, that man may be filled with the fullness of God, hold communion with him, and receive intelligence from him, with reference to the great plan, the formation and distribution of all things, animate and inanimate, in heaven, on earth, and in the mighty deep. In the contemplation of all these things we shall find that the great object of our most loving and benevolent Father was the benefit of man; and that he also made the gift of his Son to die for a fallen world, that all men through him might be saved. Well might the apostle say, "If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha."

I labored constantly, during the week, for my living and the support of my family. Frequently on the sabbath I rode twenty miles, and most generally attended two meetings, or met two congregations, and returned home, paying a dollar for the use of a horse—sometimes having serious doubts whether I was called of God to this work. One sabbath morning, after riding from Kortright to North Blenheim, a distance of twenty miles, I desired most earnestly that God would give me some more definite evidence of my call to this great work, for such it appeared to me. I was among the Dutch people, and a good people they were—the family of the Keniskerns will never be forgotten by me. I retired behind a barrack of wheat; I knelt upon my knees, and with groans and tears I prayed to God, if he had

called me, there to give me some visible token that it was his will, so that I need not have any further doubt. It seemed to be suggested to me, "What witness would you desire?" I said, "Let some sinner, this day, at least one, be convicted and converted, and I will be satisfied." Before the meeting was fully opened, a certain person in the congregation began to tremble and weep, and so continued to the close; and in the class meeting presented herself on her knees for the prayers of the people. The prayers of the church were requested to be offered up in her behalf. I prayed; and while in this exercise the power of God was sensibly felt. For some time I was not able to rise from my knees. The sinner was converted—angels and men rejoiced—and the house appeared to be filled with glory. I returned to my home, feeling greatly encouraged.

I wish to mention one thing in favor of Methodist class meetings, which I have always considered a means of grace instituted first by the prophets: "They that feared the Lord spake often to one another." Secondly, by our Lord and his apostles: "When they were met together, and the doors were shut, Jesus came in their midst, and said, Peace be unto you." Before my conversion I was permitted, when under deep and heavy concern of mind, to take a seat in a class meeting, far back, near the door, feeling lonely and dejected. When the minister had

spoken to the rest of the people, he, like the good Samaritan, did all in his power to bind up my wounds, and to administer consolation. I answered his questions as well as I was able, but could not fully explain the deep feelings of my heart. He said, "Young man, If thou wilt only believe, thou art not far from the kingdom." This man's name was Henry Stead. He was a messenger of peace from over the mighty waters. May grace support him in his declining years! May this institution of class meetings be perpetuated for ever, along with Methodism, and be observed with strict reference to the design of its origination!

At this time I had no authority from the church. Some months after, the Quarterly Meeting Conference sent me a license to exhort, according to the rules of the church—*sent*, for I never asked a license of any kind. I put my license in the desk. It had no particular influence upon my feelings, only that I felt willing to be subject to the order of the church. I then stood as a class leader and circuit steward. All these I held, feeling myself to be a servant of all. Some considerable time after, I was inquired of, if I did not think it my duty to take license to preach. I replied, that this appeared to be too great a work for me, but if the church thought proper to grant me a license I should not object. I received my license from the Quarterly Meeting Conference held under the direction of

Elijah Woolsey. My first license to exhort was signed by Henry Stead. Some four years or more passed, and it was thought by the church that it would be proper for me to take upon myself deacon's orders. I said, if it were a privilege to which I was in any way entitled, I had no objection. My oldest brother Joseph (who was a local preacher, and a good and useful man, a double brother to me, greatly beloved and esteemed by all the people) and myself were ordained deacons at the same time, in the city of Albany, by the laying on of hands by the venerable Bishop Asbury. An expression in his prayer I have never forgotten, which was, "O Lord, grant that these brethren may never want to be like other people." I was ordained a deacon in the year 1815, on the twentieth day of May.

I will mention a few things here, connected with my life as a local preacher. My travels were generally about a thousand miles a year. In the course of this time I probably attended five hundred funerals. In connection with these performances I will state a few circumstances: I was once called about twenty miles to attend a funeral. After the services were closed, a gentleman called on me, and inquired if I remembered giving him reproof in my shop for swearing. I said, "No; for I reprove so many that it is impossible for me to recollect all." In those days I was very scrupulous in the observ-

ance of that clause in our excellent Discipline referring to this subject. "Well," said he, "I shall never forget it, and the reproof that you there gave me never left me till I found salvation to my soul, and now I love God as well as you." I said, "Go on, sir." And now, while on this topic, I'll relate a similar circumstance. A very proud, wicked, and ugly sinner came into my shop, swearing at an awful rate, but he looked so terrible to me that I dare not attack him. I finished his job, and he left without my reproof. After he had gone I began to feel very bad, and almost concluded that this man's soul would be required at my hands. Under the pressure of these feelings I could not work. I followed after the man, and found him at a tavern not far distant. Then I found myself in a greater difficulty than ever. As there were many persons of different characters present, I hardly knew how to offer any reproof, and not make a bad matter worse. I remembered that it was said, "Words fitly spoken are like apples of gold in pictures of silver." I then, after deliberating, thought I would call him outside. He stepped out with me alone. I observed, "Do you remember the language you made use of in my shop?" He said, "I do, sir." I then remarked that I was particularly exercised on the subject, and had come to offer him a few words of friendly admonition. He acknowledged that his conduct was not that of a man, or of a gentle-

man. He thanked me for my advice, and apparently with deep humility said, "I will try never to be guilty of the like again." How far this proceeding was owned and blessed I cannot tell.

In the same place where I then lived a circumstance occurred which it might not be amiss to mention:—There was a lady sick, nigh unto death, the wife of Jered Goodrich, and daughter of Jabish Keeler, formerly of Connecticut. She was inquired of, as she professed no religion, if she wished some one to pray with her. She answered in the affirmative, and designated Mr. Bangs. The messenger came for me. I don't know that I ever remember feeling smaller in my own estimation than at that time. When I got there, I found two physicians, both professors of religion. I conversed with the woman, and found her in a very favorable state of mind, as a penitent. When prayer was about to be made the doctors withdrew. While performing the duty of prayer there appeared to be great unanimity. The woman experienced comfort to her mind. I returned to my business, and she soon died.

I continued at the same place, laboring at my trade on week days, preaching every sabbath, attending funerals almost every week, and sometimes twice a week. One sabbath I rode nine miles, and commenced meeting at eleven. In the class meeting there were two young ladies

who came forward for prayers. There was much excitement and earnest struggling by the penitents, and when they were both brought into liberty there was much rejoicing, and many thanks given to God. It was now so dark that we needed a candle. This was the first time, after eleven o'clock, that I had thought of anything except the meeting. I took my tea, and rode home. These and similar circumstances were of so frequent occurrence, that it may not be necessary to enter into a detail of them all. I formed three societies while a local preacher. Two of them are yet in existence—a very important one in Davenport Centre, and the other in Harpersfield.

I here wish to remark briefly upon the subject of love-feasts. I will relate the following circumstance: At a certain time, in the town of Kortright, there was a quarterly meeting, and a considerable revival, where many conversions took place. Saturday night the prayer meeting held late, consequently we were rather late in getting to meeting in the morning. Not being so well acquainted with the usages as older members, I was there early enough to go in, and had several young converts to go in with me. I conveyed the elements for the love-feast and sacrament. I stepped out to take care of some horses, and the door was shut. Myself and about thirty more were by this means excluded from the love-feast. I was outside bare-headed. I desired to be

admitted ; and thought at the time, and still think, that I was justifiable in my course. The people within, knowing the circumstance, their feelings were hurt, as were ours without : it well nigh spoiled the whole meeting. Satan took the advantage of me. I could not partake of the sacrament that day ; and the proceeding was an injury to our cause generally. Now, I ask, where is there any rule in our Discipline, that will not allow the door at the love-feast to be opened after the time of commencement ? If the door at this love-feast had been opened, as Christian courtesy demanded, might there not have been a great deal of good accomplished, without any detriment to the meeting ? It would contribute greatly to the advancement and prosperity of our church if this defect were remedied ; and it might be remedied, no doubt, by enforcing the rule of Discipline, according to its true intent. I have known several instances in which this rigid course has been the means of almost ruining societies, and throwing sincere, seeking souls into their former state of sin and ignorance.

One other particular circumstance I will mention :—In a certain family there was a sudden death. A young man, in the bloom of youth, while in a distant land, far from his friends and family, was suddenly cut down by the relentless hand of death. The youngest brother of the family, in consequence of hearing this sad news, was brought under serious conviction for the

salvation of his soul. A quarterly meeting was soon to be held in the neighborhood, about six miles off. The mother, with this young man, made preparations and traveled the six miles, on a cold winter's morning, in order to have the benefits of the love-feast. They arrived in due season. The mother stepped in, supposing that her son, who was a little behind attending to his horse, would of course be admitted. He went to the door alone. The inquiry was made, whether he had ever been in a love-feast? He replied, he had. How many times? He didn't recollect; but his having been present at love-feast before had been in his childhood, and not since. He was refused admission, by the very harsh expression, "Stand off, you can't go in." This was my youngest son. Now had he been kindly treated, and in a Christian manner, as by one that seeks for the lost sheep to bring them to the fold, and inquired of with reference to the state of his mind, and what his object was in wishing to go into that love-feast, then the matter would have been understood. If the true state of his mind had been known, and he admitted, (for he was a proper subject,) he would probably have been, before that meeting ended, led to the great Physician of souls, and been brought into favor with God, and have become a useful member of his church long before he did—for he is now a preacher of the gospel. In consequence of this mal-treatment, this young man was thrown

into a state of darkness, hardness, and prejudice, especially against Methodist preachers, from the influence of which he did not recover for years. I have no objection to the strict observance of rules, but there are cases in which law has no control. David and his men once eat the shew bread, which it was unlawful for any to eat but the priests.

I will now resume the account of my domestic affairs. I shortly after this removed a small distance from the centre of Kortright, to a dwelling near the Presbyterian church, where I carried on the business of a blacksmith, as formerly. My brother Heman was then living with me. We had to travel on foot about three miles to prayer meeting, which we invariably attended once a week, on Thursday afternoon. On that day we always gave our customers to understand that we should not be at home for the best of them. The first of any change that I noticed in my brother's feelings was in his beginning to attend prayer meetings. Soon after, there was a camp meeting appointed, not far from us—the first ever held in that part of the country—which my brother Nathan attended. I remember the sermon that he preached, and the text: "And who is that wise and faithful servant, whom his Lord will appoint ruler over his household, to give to each his meat in due season?" And it was generally thought each character present had his portion from that sermon.

At this camp meeting my brother Heman was converted from a sinner to the Lord. When about to attend, the inquiry was made in the family, "Who is going?" Heman said, "I wish to go." I observed, if he wished to go, and it would do him any good, I would stay at home myself. He went, and the change that was effected was a glorious one. He was altogether a new man. He was the first apprentice that I had in my employment, and the first, of course, converted. I never felt disposed to control any of my family as to what church they should join, neither were any of them concerned in their minds touching the subject of water baptism, they all having been baptized in infancy. I think no person would have any difficulty on this subject were he properly instructed from childhood. My wife, at the same time, had a sister in the family, who was converted to God not long after, and became a faithful and worthy member of the church. She afterward became the wife of one of my apprentices, who is now a local preacher, residing in the state of Illinois. Not long after this I removed again westerly, in another part of the same town, where I purchased a small piece of land, and still carried on my business, and where I resided between thirty and forty years.

While living in this place I had six apprentices; five of them experienced religion, four of them while they were with me, and all of my

children that had arrived at years of discretion ; two of them afterward became traveling preachers, and one a local preacher. John D. Bangs, one of my sons, soon after receiving license to preach, entered the itinerant connection in the New-York Annual Conference. In the third year of his ministry he lost his wife, and in one short week after he followed her to the grave. They both died of the scarlet fever. He was stationed at the time in Connecticut, whence, after her death, he brought her down to Westchester county, New-York. At her grave he was seized with a fainting fit, and was borne thence to the house of her father ; he seemed to have a presentiment of his approaching death, and remarked, " When you carry me again, you will carry me to my grave ;" and such was the fact. His wife was a very amiable, pious, and holy woman. Her life had been marked by a spirit of devotion and prayer. She was the daughter of respectable parents, by the name of Underhill, residing in Westchester county, New-York. Mr. Underhill has always been known as a very benevolent man, and his house has ever been hospitably open for the reception of Methodist preachers. It occupies a delightful site, having, on the east, a view of Long Island Sound, and, on the west, a view of the Palisades of the Hudson. Off a short distance from this house is situated a burial ground attached to the Episcopal Church, where lie the remains of my dear children.

My son was, from a child, sober, serious, upright, obedient, and faithful, I never having any occasion to correct him, except once. When he was called to an account by his mother, she said, "Have you done so and so?" "I have." "Was that right?" He answered, "No, it was wrong; I am sorry, and will try and not do so again." The mother pardoned him without correction. By this confession he atoned for his fault, and not only escaped correction for it, but the additional correction which, with the fault, the denial of the fact would have demanded.

He experienced religion when about fourteen years old, at a camp meeting held at the head of the Delaware. One evening, about midnight, I sat down in my brother Joseph's tent to take a cup of tea. Brother Cyrus Silliman came to the tent, and told me that there was a boy out there who wanted to see me. I inquired who it was. He said he believed it was my son John. I asked what he wanted. He wants to see you, for he thinks the Lord has blessed his soul. Without further delay I went to the boy. There were clear tokens of conversion. My son told me that he had stood by the railing of the prayer circle till he thought he should die, no one noticing him. He, however, had ventured into the circle of his own accord, determining, if he perished, he would perish there. As he remained unnoticed, there was no prayer particularly offered for him. He prayed for himself, and the Lord

was pleased to remove all his burden, and his soul was made unspeakably happy thereby.

Soon after he was twenty-one years of age, he opened his mind to me, by letter, on the subject of his preaching. He stated that he had had impressions about preaching as far back as his memory extended, and now was fully convinced that it was his duty to preach, and desired that if I could throw any light upon the course which he was to pursue, to give him instructions by writing. I gave directions according to the usages of the church—that he must first apply for license to exhort, and if he was called of God to preach, the church would soon give him approbation. My advice was followed, and he was soon licensed as a local preacher. Not long after he was recommended to the Annual Conference by the Quarterly Conference, William Jewett presiding elder. He was received by the conference, and first appointed to Westport circuit. At the quarterly meeting held in Hamden, before he started for this appointment, feeling the great responsibility that rested upon him in view of such a great work—knowing, probably, at this time in his experience nothing beyond the blessing of justification, that God who knew his exercises, and who had called him to the work, saw fit in answer to his prayers to grant him the baptism of the Holy Ghost and fire. After which he was not only able to say, “My sins are pardoned,” but, “My soul is sanctified, and now I

feel better prepared to call sinners to repentance." He then began to study, systematically, the subject of divinity: sinners were awakened and converted.

At his second appointment, at Yonkers, there was a very gracious revival under his preaching. After his death I visited that place, and the people seemed to be as much affected as though he had been their own child. His presiding elder said of him, that he had never been acquainted with a young man that made such rapid advancement in knowledge and usefulness, as did my son.

At conference, before he went to his third appointment, as I was obliged to leave before the conference rose, he was to accompany me to the boat with my baggage, and as we were about to start from my boarding place, I said, "Let us pray; for this may be the last time that we shall ever see each other." So it was, for I never saw him again after parting at the boat.

He moved to his circuit. It was stated that he was in the habit of making from seven to ten pastoral visits a day. But his labors and his usefulness were soon closed by death. One circumstance is worthy of notice: The last sermon that he preached was attended with divine influence. One man, the head of a family, of respectable standing, was awakened, soon after converted, and received into the church. So he

had seals to his ministry in the beginning and the end.

I will here insert an extract from his writings. The following is from a letter he wrote home from Westport, Nov. 9, 1835:—

“MY DEAR PARENTS,—So much time has gone by since I left home, that I almost feel condemned for not writing sooner. But I really think that you would excuse me if you knew how busily employed I have been since my return. My dear mother has not been forgotten; not many of my waking hours have passed without having her present in my mind. The leaving her so unwell has caused me many painful reflections. I have almost felt to murmur that my lot is cast so far from my friends. I must confess that, when leaving home, I felt a kind of revolting or drawing back. I was led to inquire, ‘Why is it?’ when a view of the goodness of God to me caused me submissively to say, as I took the last parting look, ‘Adieu, ye happy scenes of innocent childhood!—adieu, ye scenes of riper years!—and adieu, ye friends and guardians of those by-gone days! Kind Heaven help me to seek a more enduring home, where as strangers in strange lands we can never be.’ But here I am three weeks from the day I left my father’s house; nor am I without friends even here—not by any means. Suffer not yourselves to think that your son will want any good thing. The time is now near by when I must deter-

mine whether to offer myself to travel the next year or not. When I consider the subject closely, I find many objections in my own mind against traveling at present. Inquiries like the following have arisen:—Whether I could not be more useful in a less-extended sphere than in the character of a traveling preacher? for I fear that my feeble efforts will but cause the way of truth to be evil spoken of. There is so much that is necessary for me to know, and my means of getting information at present are hardly sufficient for me to retain what I already have. And, more than all, I see such an unfitness in myself for so important, so holy, and so responsible a work, I hardly dare to look toward it: but here, I believe, that if I trust wholly in the Lord, his grace shall be sufficient. I have no doubts as it respects my duty to labor in the vineyard of the Lord; but the question with me is, whether to travel, or whether to give myself more especially to study, and acquire the knowledge which it is so very necessary for a traveling preacher to possess. At present I am undecided.

“Your affectionate son,

“JOHN D. BANGS.”

My son was always amiable in his disposition and manners; dutiful and pious from the time that he had any knowledge of these things. He was taught strictly to attend and observe the religious exercises in the family from the time

that he was sixteen months old, and invariably with all the rest of my children, from this age took his seat to hear the word of God read; he was also taught to kneel humbly upon his knees in the time of prayer, without making any noise, or exhibiting any disorderly conduct whatever.

One circumstance will tend to show the influence and effect of family devotion on young children, which will also prove the power of intellect they possess. One evening, after John D. had been some time abed, he, at the time not being yet four years old, of his own accord arose, dressed himself, and came out of his room, weeping. His mother asked him the matter. "Why," said he, "I went to bed before prayers."

If I were to undertake to record concerning this child according to my knowledge and my feelings, I should write a volume. I have often felt, since his death, as though I should, in a few moments, shake hands with him. But I will not attempt to trace him throughout all the ramified details of his life.

Here is another incident, however. Some months before he started on his circuit, he was missing on several days. We had to search for him, and we found that he had prepared for himself a retreat in a tree; he had there fixed a seat, and lapped the boughs over to make a shade. We found him in this tree, with a small supply of books before him. It hence appeared that he

retired to this tree for study, meditation, and prayer.

"John D. Bangs was characterized by deep humility, genuine piety, and amiability of manners, as well as thirst for the salvation of souls, which greatly endeared him to his friends and acquaintances, and made the pang of separation the more severe in some respects, and the more joyful in others, to his bereaved parents and circle of relatives."*

Since I have commenced giving a short account of my children, I will now note a few items concerning my oldest son, Keeler, who is now a man of family residing at Honesdale, Wayne county, Pennsylvania. He and his wife professed to have experienced religion at a camp meeting held on the ground of Thomas Rickie, near the head of the Delaware. I was one day on the stand, and spoke to brother Calder, between whom and myself there subsisted the closest union, nearly equal to that between David and Jonathan, and said, "Do you see that couple standing together yonder; they are my children, my son and his wife; will you go to them, and inquire whether they do not feel the need of religion?" He did so. They answered in the affirmative. They were invited to the mourners' meeting. They yielded, fell upon their knees, prayed, and were prayed for. Then and there

* History of Methodism.

they were; no doubt, made partakers of justifying grace. But they were shortly "hindered." There may, perhaps, have been three things which were the cause of this hinderance : 1st. The want of a deeper work of grace in the heart ; 2d. The lack of attention to that admonition in the word of God, " Watch and pray, that ye enter not into temptation ;" 3d. The want of sober, faithful, and wise shepherds, whose business it always is to feed the lambs as well as the sheep.

While they lived with me, at my farm, I saw the minister myself engaged in frivolous sport, such as throwing water in the face of his wife, and acting generally with more levity than is consistent with the gravity of a minister. From this place they removed to Bethany, Pennsylvania, where they came under the care of a minister by the name of Baker, who was more of a curse to them than a blessing. In consequence of the feebleness of their faith, they became involved in controversy ; and hard speeches and hard feelings ensuing, they finally withdrew or were expelled. There is no doubt, from the subsequent conduct of this minister, as well as at that time, that he was a wicked man, and that he acted more the part of a wolf than of a shepherd. I believe that my son and daughter-in-law have generally since that time maintained a good moral character ; but, in consequence of their loss of tender feelings and grace, and coming in contact with

infidel principles, they have tried to comfort themselves with the idea that God would not damn anybody ; but such a support as this being futile, they often feel disturbed and uneasy in their present condition, and I hope and pray that they may always be uneasy until they are on safe ground, with a good hope. They have six interesting children. O that they may be trained up in the nurture and admonition of the Lord !

The young man, incidentally mentioned before as having died away from his friends in a distant country, was a son of mine. He was my third son, by the name of Lemuel. He was converted at a camp meeting held near Delhi village. Some time after this he received license to exhort, which he did apparently very effectively. It was thought that he went far beyond the preacher in charge, which raised a prejudice against him, and hence was engendered cool treatment of him on the part of some preachers, who had more monotony than holy zeal. He partaking more of the unassuming and retiring disposition of his mother, which is not commonly found in the Bangs' family, nor is it in anywise a Bangs' trait when they get agoing, of course it did not require a great deal of opposition, especially from his elder brethren, to discourage him. He lost his enjoyment of religion, became trifling and vain, and fond of gay company. At a meeting in the town of Sharon,

Schoharie county, where he was teaching school, he was reclaimed. He there made professions, such as were deemed satisfactory that the work was genuine in his heart.

He not long after went traveling to the state of Michigan, entered into business, and lost his enjoyment of religion again. He was there taken sick with a bad cold and fever, and died at his uncle Joseph's house, to whose family I hope always to feel grateful. It was stated to me that he was an humble penitent before the Lord when he died, and that Christians, who were with him at the time, had hope of his salvation. If I am so happy as ever to join the innumerable company of heaven, I hope there to find him.

I will here give some relation of another son, by the name of Joseph Sandford, who died when he was about twenty-three years of age. When he was taken sick he was engaged in the study of the medical profession. He took a very severe cold, and, being among strangers, did not receive that tender treatment which a mother would have given him. Though he had a severe cold, there was no doubt in my mind that his death was occasioned by taking too much medicine, injudiciously administered. But thanks be to God, who willeth not the death of a sinner, I have strong reasons to think, that in the last days of his life he was led to believe that he was a sinner, and was enabled to venture on the

atonement of Christ to the salvation of his soul. I should be glad if I had grounds sufficient to warrant my entertaining more charity than I do for regularly educated physicians. I firmly believe, that too many of them are displeasing in the sight of God, and that he has been pleased to raise up men, in the midst of suffering humanity, who are by his wisdom directed to a more simple and safe course than the former to restore health. In three instances, in my own family, when the stubborn disorders with which these persons were afflicted would not give way to the prescriptions of the regular physician, they were entirely removed by the simple remedies of the root doctor. Such of these men as are known, and have a standing in community, ought to be employed in preference to any other. I would advise my friends, and all others, as soon as disease appears to make application to them, notwithstanding they are so frequently called "quacks." One reason why their credit does not stand higher is, that they are seldom called in until the patient is nearly dead, and then, forsooth, if they don't raise men from their graves, as it were, their destruction is laid to the poor root doctors, whereas if they had been called in in time they would undoubtedly have acted efficiently. I will state two or three reasons why I would employ them in preference to others:—1. Because I think they were raised up by almighty God, as much as Moses was

raised up to deliver the children of Israel from the bondage of Egyptian tyrannical domination. 2. That they gather their remedies from the vegetable kingdom. 3. That they do not, in their arrangements, speculate on the prolongation of diseases: seldom do they visit a patient more than once when the cure is effected. I will here show a contrast between the two characters:—A regular physician, who attended my family but once, coming a mile and a half, charged two dollars. Dr. Strickland came twenty miles, to the same patient, and effected a cure, charging but two dollars and fifty cents, and left a large quantity of medicine. In further confirmation of this fact I will state, that the same doctor visited my family five times, from a distance of eight miles, leaving a budget of medicine, and charged only five dollars. I must observe that this was an extraordinary and malignant case, and comes under the rule of exceptions, as I stated before that they seldom visited a patient more than once. I knew of a case, only visited once, where the cure seemed to be quite miraculous. Let me here give a word of advice—Call them in as soon as a doctor is required. I have a case in hand before me while writing:—My present wife was seized, in an extraordinary manner, with cold chills and general prostration. A young physician was called in my absence, who continued the application of his medicine for three days. She grew worse. On the morning of

the sixth day after she was taken ill, at two o'clock in the morning, with the consent of the attending physician, I took my team, and drove twenty-three miles for Dr. Strickland, who resides at Meredith square, Delaware county. I performed the journey of forty-six miles in six hours. When the doctor arrived her pain was severe, attended with coughing and bloody expectoration, and her tongue was coated, and as black as ink. In ten minutes after the doctor commenced administering his medicine there was a visible change for the better in the breathing and sensation. The doctor stayed about three hours, and his patient was in a great measure relieved. It is now eight days since this doctor left. Instead of despairing of life, which we did several times before, we have the unspeakable pleasure of seeing the patient present the unfailing symptoms of convalescence: for all this the charge was only three dollars. I have no particular complaint to make against the other physician who attended her, but do most sincerely attribute her improved health, and the prospect of her speedy recovery to Dr. Strickland, under God. To Him I would ascribe the praise.

I have but one daughter alive, (three of my children died in infancy, two of them were daughters :) she experienced religion when about fourteen years of age, in her father's house. She is now the mother of six children, and has always maintained her standing in the church, and held

on to her integrity ; she possesses more than ordinary talent, but it has not been brought fully into action, from various causes. The time may speedily come when the gold will appear in its native lustre. Her eldest daughter, at the age of fourteen, presents an instance of womanly adolescence quite remarkable in one so young : she lately experienced religion, during a revival, under the labors of the Rev. Charles Gorse. May she be an ornament to the church, and the sphere in which she may be called to move ! My daughter now resides in Middleburgh, Schoharie county. She was married to Isaac D. Carhart, Esq., of respectable family, and a very worthy man : he has been a Christian from his youth.

I have a son, living, who is an itinerant minister of the Methodist Episcopal Church. He is my youngest child, being now in his twenty-fourth year. Of him I can say but little at present, except that he bears the appearance and inherits the characteristics of the Bangs' family ; and if he does not backslide, which all men are liable to do, and in consequence lose his soul and forfeit his eternal salvation, there is a prospect of his becoming a useful man. As he is the son of poor parents, who have not been able to advance him in that secondary and minor qualification of a preacher, education, it is hoped that the lack of it will be made up by the plentiful effusion of the Holy Ghost. Peter and John

were illiterate men, but the people took knowledge of them that they had been with Jesus. I do not wish to convey a wrong impression: I merely mean to say that he does not possess that polish of education which is common to the age. From what I have said, I do not wish to discourage my dear son, as God will assuredly open the way for him to accomplish the work which he designs, according to his good pleasure.

CHAPTER II.

Good health and manhood—Advantage of having religion—Industrious—A pretended Christian—Going west—Enter the traveling connection—Estimate of my property—Experience—Conditions of membership—Holiness—Gold and costly apparel—Purity of the church—Reflections—Literature and spirituality—A minister must have the Holy Ghost—Means by which my faith was strengthened before sanctification—Baptism of the Holy Ghost—Defective education—Appearance of evil—Incident of the card players—Spirituous liquor—Tobacco—Snuff—Smoking—Tea—An awful circumstance—A valuable recipe—Appearance of evil—Reflections on gold and extravagance.

WHEN I commenced business in the world I had no pecuniary resources to draw upon in case of need, but I was blessed with good health and manhood. I had to purchase a set of tools upon the credit of another. I have already explained how I became a member of the Methodist Episcopal Church. I had one advantage, in connection with many others, on account of my professing religion. It is expected of all who name the name of Christ, that they will depart from all iniquity; and as I learned from an aphorism of Dr. Franklin, that "the sound of the hammer, at nine o'clock at night and five in the morning, makes the creditor easy three months longer;" and as the people generally found me in my shop, or at the church, I soon gained favor with my customers. One old gentleman, in particular, a Scotchman and a Methodist, who sometimes had a little more charity than knowledge,

(as the incident below will prove,) once, when I required to go to Catskill to purchase stock for my business, having neither money nor credit, and being a stranger, this old gentleman, whose name was David M'Min, gave me an order on a merchant at Catskill, in substance as follows: "Please let John Bangs have what he wants out of your store, and charge the same to me." Whether he trusted to my fidelity or Christianity I cannot tell; but I took up a hundred dollars' worth of goods on his responsibility. I was enabled, in the use of this property, to pay the debt, and a debt for the old gentleman, without giving him any trouble.

A certain man once called on the old gentleman and represented himself as a Methodist, but presented no certificate of standing, and manifested great zeal, being rather over much righteous. The old gentleman introduced him to me at my house. The man offered to work for nothing. I did not like his manner, and would not employ him. I said to Mr. M'Min, "You had better be cautious how you deal with that man." "O, brother John," said he, "you have no charity!" He stayed awhile with the old gentleman, and perhaps earned his board. He ingratiated himself so far into the favor of his new acquaintance, that he (brother M'Min) furnished him a suit of clothes, to the value of fifteen dollars. Soon after, in the night, this pretended Christian stole a bridle from

Mr. M'Min, and made his escape, leaving the old gentleman to pay the fifteen dollars. This proves that the old gentleman had charity without a foundation; because charity rejoices not in iniquity, but in truth, and hence "she is not a fool." Yet I am sure the old gentleman was a very sincere and good friend to me.

I frequently entertained the notion of going to the west, and did at one time go about a hundred miles, and purchase land; but events were so ordered that I never could manage to get out in that point of the compass to live. I again took a tour to Michigan, and purchased land, and thought I would settle my family in that country, but Providence ordered otherwise. I continued to remain stationary at Kortright, except for about two years of the time, when I was connected with the traveling connection. It was estimated that my property was worth about sixteen hundred dollars when I commenced traveling. This small amount, which was accumulated by the hard labor of myself and wife, if it could have been preserved until now, would have been a competency to myself and friends. But as a great portion of my life, both before I entered the traveling connection and since, has been spent away from home; and as my children were principally boys, of course making a heavy expense, and under the care of a feeble mother, men of knowledge and business must readily

see that it must have caused a diminishment of both principal and premium to support them. Probably the expense of this large family was not less than five hundred dollars a year. It is generally known what salary a Methodist preacher receives according to Discipline. If my memory is correct, I was never allowed more than seventy dollars a year for table expenses. During several years the expenses of my family were about two hundred dollars a year more than my income.

As the following experience occurred during my local ministry, it may properly be inserted here.

In my first examination of the subject of Christianity, as I was sincere in my inquiries, and wished to make a good beginning, and pursue a course that would eventuate in my future happiness, I gave the sentiments of the various denominations a thorough investigation and examination. In doing this, I read different authors on these subjects, attended the preaching of the word by different sects; and also with serious and humble prayer searched the Scriptures in course from the beginning to the end. The more I searched and examined, I was led to decide in favor of the general doctrines held by the Methodist Episcopal Church. My aim, from that time to this, has been to be better instructed, and to have my life more fully in accordance with the same. I find no particular objections to the government, doctrines, and economy of the

church of my choice, except in one particular, and that, indeed, I do not consider an insuperable one. The clause that I allude to is, as to the time specified as a condition for membership. I approve of the idea of a length of time for trial. Instead of a definite time, however, it does appear to me that a real and radical change, both as it respects justification and sanctification, as held by our church, should be required, inasmuch as all this experience is no more than God, in his word, requires in this life; and surely it requires all this, in order to have an abundant entrance into the everlasting kingdom. I ask, then, is it safe to set men and women down short of this, when there are such eternal realities connected with it? for "how shall we escape, if we neglect so great salvation!"

In the further relation of my experience, I will show my reasons more fully, why this experience should be thus required. The reasons shall be more particularly in connection with my experience. Justification is one degree of glory in this great subject of Christianity. It is said by the apostle that we shall be changed into the same image, from glory to glory, as by the Spirit of the Lord.

Now this second blessing, which I consider to be meant by the apostle, by the second expression, "glory," is what we ought to teach as Methodists, being sanctified throughout, body, soul, and spirit. Being blessed under the minis-

trations of holy and faithful men, and also by reading Mr. Wesley's doctrine on this subject, in connection with the Scriptures, and by the assistance of that true light that lighteth every man that cometh into the world, I was enabled to see and feel that there was yet a degree of moral pollution, or the remains of the carnal mind existing, which is enmity against God—not subject, neither, indeed, can be. The reasons why I think these things are correct and essentially necessary for the performance of the duties which God requires with a perfect heart and willing mind, are, that before I came to this state I found my duties to be a burden, and the cross heavy, and I was many times ready to say, “Not so, Lord, send by whom thou wilt, but not by me.” But when it pleased God to speak these powerful words, “I will, be thou clean; I will thoroughly wash thee;” and that prayer was answered when I said, “Give me a clean heart, and renew a right spirit;” then my eyes were more fully opened to see; then I knew more fully in whom I had believed, and what he in reality had done for me. Now the yoke was easy, my duty was a delight; with confidence I could say, Abba, Father. I loved God and every human soul. I cried aloud, “Ho, every one that thirsteth, come ye to the waters.” I learned that the fountain of salvation was like the waters of the Nile which overflow its banks, free for all the fallen sons and daughters of Adam. I will now simply state one rea-

son why I did not obtain this blessing sooner. It was for the want of that correct knowledge that ought always to be taught to the young believer, which is prior to faith, which is the only efficient means of obtaining this blessing, for it can no more be obtained by works than the blessing of justification. The moment that I got a correct view of the willingness of Christ to impart the fullness of this blessing, my soul was made a complete partaker. We consider that this is not inherent in us, nor are we the recipients of it by reason of any personal merit, or virtue of our own. The apostle prayed that we might all be filled with the fullness of God. We consider that what makes a man perfect or holy, is according to the proportion of that fullness which he receives by faith. God is love, and it is said that we are in God, and God is in us. Whoever is, therefore, a temple for the Holy Ghost to dwell in, must, and cannot be otherwise than perfect. Whoever is a Christian, he is so because God made him so. Of course he must be a perfect Christian. Hence he is so, so far as he has been transformed by the renewing of the Holy Ghost. And if the Holy Ghost can renew us in any degree, he surely can renew us wholly. It is the privilege, then, of every believer to come up to this high state. The apostle carries us up to this high state, where he saith, "Once enlightened, tasted of the heavenly gift, made partakers of the Holy Ghost, tasted the

good word of God, and the powers of the world to come."

First, in order to obtain this blessing, it is necessary to feel the importance of that command which says, "Love the Lord thy God with all thy heart, soul, mind, and strength." This is an imperative duty, or it never would have been enjoined. Hence we argue the necessity of full sanctification; for, as an evil tree cannot bring forth good fruit, neither can it be possible that a heart unrenewed can love God. Now, as man cannot change and renew his own heart, we rejoice that Jesus has said, "Come to me, and he that inclines his ear and cometh to me, and hears, his soul shall live." Now then, with this life of Christ in the soul filling every part, we are enabled to fulfill that high command above spoken of. And the want of this experience is the great and sole reason why there are so many failures in duty, and so many backslidings and departures from the living God. This character is like a great tree planted by the rivers of water, with his faith firmly rooted and grounded in love. Now this faith works by love; and love is obedience. Jesus Christ is the author of eternal salvation to none, except those who obey him.

Inasmuch as man is a free moral agent after conversion as well as before it, it is possible for the best Christian to disobey, make shipwreck of faith and a good conscience, and fall away so as never to be renewed again. Heb. vi, 6. Now

we do not believe that this falling away is instantaneous; a great tree may be blown to the ground by slow degrees. Observe, it is nowhere said in the Scriptures, if a man *fall away* that he shall rise again; but it is said, that man may *fall* and rise again. Now we shall see that notwithstanding it may be said and thought that man cannot fall from grace, that He who knoweth all things hath said, that Judas by transgression fell. It is also said that angels fell; and it is too evident for contradiction that Adam fell. The apostle said, "If ye seek to be justified by the deeds of the law ye are fallen from grace." If it were true that God foreordained whatsoever comes to pass, and hath for his own glory elected a part of men and angels to eternal life, and passed by the rest to perish in their sins, it would be a fair conclusion that these chosen ones could never fall away so as to be lost; hence they that hold to the former must of course hold to the latter. But we know of no such doctrine in connection with the Bible, nor is it consistent with sound logic—neither does it correspond with the character that God gives of himself; for he saith, "As I live I have no pleasure in the death of the wicked." "Turn ye, turn ye, for why will ye die, saith the Lord." It is also said that he hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ. If a thing may be obtained, it may also be neglected.

I will turn aside from this digression and

return to the subject of holiness. We conclude that a man may be justified and also sanctified while his knowledge in many things is very imperfect; but, when these blessings are obtained, knowledge is increased, and, in the possession of this clearer light, the evils which remain will appear to us nearly in the same manner that God sees them. It is therefore said that to him who knoweth to do good, and doeth it not, to him it is sin. Under the influence of this light and knowledge, in order to retain these great blessings, to grow in grace, and go on to perfection, which we conceive to be no more than a higher degree of knowledge and love, every cross must be borne, every self-denial must be observed, and the accursed thing must be put away. This we find in the law of God with Israel. The golden wedge and Babylonish garment must be found, must be taken, burned, and ground to powder, and strewed upon the water, otherwise Israel could not move nor prevail. Now let us turn for a moment to the New Testament: the apostle affirms that we must wear neither gold nor costly apparel. There may be high professions, a great deal of outward form and ceremony, and nothing better with them than what the apostle calls death, or that which killeth. Now did not the Israelites ask of God that which was not right and proper? and God gave it to them; and did he not at the same time give them leanness in their souls? It is said that God

is unchangeable. He must be so in his nature. His law is like himself. If God cursed the Israelites for pride and covetousness, which is idolatry, will he not do so at the present day?

Collaterally connected with this subject is the abnegation of gold and costly apparel. Will it be too much to say, that there is gold and costly apparel, and needless equipage, worn and used in the Methodist Episcopal Church, if it were all put in one fund, the interest arising from it would make all the poor of the church comfortable, and place them in such a situation, that not one of them (as a pauper) would ever be found in the county poor houses? "The poor ye have always with you, and when ye will ye may do them good." I ask, what means shall be used, and what course shall be pursued, to prevent this growing evil, which has threatened, and still does threaten, to call down the judgments of Almighty God? Let those who name the name of Christ depart from all iniquity. Whoever is acquainted with the Bible and ecclesiastical history will find that the rise and fall of the church have been through the agency and influence of the ministry, and their example has always been more powerful than their precepts. St. Paul saith, "Dost thou preach that a man should not steal, and dost thou steal?" In cautioning Timothy, he said, "Take heed to thyself," (which referred to his moral conduct,) "and to thy doctrine, for in so doing thou shalt both save

thyself and them that hear thee :” by a contrary course he would lose his own soul, and be the means of the loss of his hearers.

In order that the church may be pure, and be kept with its garments unspotted, it is necessary, first, that the minister should preach the doctrines of the gospel in their native purity, and that he, his wife, and children, be patterns to the flock; and that discipline be administered in a timely and proper manner, that there be no partiality, and he must see that none render evil for evil, on any occasion : on the contrary, they must do good to all, even to enemies, for in so doing they shall heap coals of fire upon their heads ; and he should exhort the people daily to the observance of all these rules and regulations. This will never be done, with any effect, so long as a minister allows himself any indulgence which God forbids ; for it is the highest folly to set sin to reprove sin. We shall therefore easily see that, in order to accomplish this holy and important work, the minister himself must experience a thorough change of heart, and be wholly sanctified. This being premised, he may give some of his attention to letters ; “ the letter killeth, but the spirit that sanctifieth giveth life.” Pray tell me what can a dead minister do with a dead people ? Will they not both be proud, serve the devil together, and both fall into the ditch ? Awful state ! I will explain myself more fully : If holiness be implanted in the

heart, the attention will be directed right; then the mind may be engaged in the attainment of knowledge in the highest degree, and the experience of holiness in the heart will regulate all these matters, and cause them to contribute to the honor and dignity of the minister, to the use and benefit of the church, and to all classes of men.

If we can have both literature and spirituality combined in one character, we shall have a man that will appear approved indeed of God, and a workman that needeth not to be ashamed. If one of these must be wanting, let it be letters, for without the Holy Ghost he will only please those who have itching ears; and such people would "heap to themselves" teachers of this character, who would only daub them with untempered mortar, and cry, Peace, peace, when God had never spoken peace. The performances of such a character are like carrying a dead carcass, which when laid down is useless to itself and everybody else.

I will here make a few observations with reference to the soul of man, and its vast capacities, as in some sense connected with this subject. It is said that God breathed into man the breath of life, and he became a living soul. Whatever originated from God must be like himself, in goodness. There are natural perfections in Deity as well as moral. When it was said that God made man in his own image, it was meant, we conclude, that he was made in

God's moral image. Jesus Christ said unto the woman of Samaria, "God is a Spirit, and they that worship him must worship him in spirit and in truth." Hence we argue that the soul of man must be of the spiritual nature of God, because the spirit indicated is common to both.

The soul never thirsts for anything contrary to its own nature; hence the Saviour says, "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

Its desires and aspirations are altogether of a spiritual character, and it is in vain to attempt to satisfy its longings with anything unsuited to this character. As well might you attempt to satisfy the dainty and pampered appetite of the voluptuary with coarse and unpalatable food, or to engorge a diseased stomach with that kind of food of which it is only susceptible when in a state of high health. The two things are impossible and preposterous. So is it altogether vain to attempt to feed the soul of man otherwise than with food of such a character as is suited to its nature. This, as we have before said, is spiritual.

Now we see that a man, however well instructed in the various branches of human lore, of whatsoever grasp and astuteness of intellect he may be possessed; or if he be able to soar high in eloquence, or even if he is capable of plucking the flowers of the tree of paradise, or if he could stretch his thoughts to every part of the globe, and embrace in the circle of his know-

ledge every subject within the range of human knowledge, and have with all this the capacity to explain all and unfold everything in nature, without authority from on high, the strength of his mission would be perfect weakness. Without the qualifications that the Holy Ghost imparts, he cannot have this treasure: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ; but *we* have this *treasure* in earthen vessels, that the excellency of the power may be of God, not of *us*." We see that this treasure, which the true minister should have, does not consist in human attainments, nor in the possession of human learning, but is the gift of God, as further saith St. Paul, "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. i, 12.

Leaving these topics, which seemed somewhat legitimately to belong to the subject, I will go into an exposition of the means by which my faith was strengthened before sanctification: 1st. Self-examination, with the aid of the Spirit of God. I was brought to see sin in me to be exceeding sinful; and, while under its weight, I was made to groan and say, "Who shall deliver me from the body of this death?" I fasted every Friday. I retired to a certain place, more particularly to pray by myself for this rich blessing of sanctification. While hearing a sermon on

this subject, my mind was intensely fixed, in connection with my ardent desire to obtain; and while I was hearing and believing, (for there was a mixture of faith with my hearing,) I almost imperceptibly found myself wound up by this faith, like a cable to an anchor. While in this frame of mind, I seemed to realize the hope set before me, and some power or influence was imparted, in an indescribable manner, which went through both body and soul. It appeared that under this operation there was no strength left in me; but of such heavenly and delightful feelings I never was sensible before. I made inquiry of older brethren relative to these new and strange feelings; they said it was the power of God. I said, Amen; Lord, let me have more. The next sabbath I heard a sermon on the same subject, from my brother Joseph; and while he unfolded the glory and excellency of this heavenly doctrine, my soul was filled with glory and with God. And, after several shocks of this baptism of the Holy Ghost and fire, I fully believed, and still believe, that God did then give me the great blessing of full sanctification. I then saw and felt myself to be nothing; and, at the same time, conceived myself filled with the fullness of God, and found the Spirit within me; the fruits thereof are, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against which there is no law. And now my desire became stronger than ever, that every man might

see, understand, and enjoy these high privileges. I was then enabled more readily to publish full and free salvation to all men. I found that under the preaching of this doctrine, sinners were awakened, both young and old; many were soundly converted to God, and generally united to the Methodist Church. For in all my travels, both as a local and traveling preacher, there were but very few but what joined the Methodist Church. My course has always been, not only to preach the doctrines that I firmly believe and adhere to, but to expose what I consider erroneous in the doctrines of others. And my object has been, and still is, to come out plainly and honestly against wickedness and error of every guise. In reference to myself, I have resolved to lay aside every weight and the sin which doth so easily beset, and keep my garments unspotted from the world; and I trust that what little persecution I have suffered, has been for Christ's sake. Notwithstanding this radical change did take place with me, and ought to take place with every believer, I have found a great enlargement, that the light has shone more and more, and that this light emanating from God, and attractive in its nature, has been effectual to draw me nigher and nigher to its own source. I now find my faith and confidence more firmly fixed in God. I have a clearer view of his dealings, a greater readiness to acknowledge his justice; and the more I realize the relation in which I stand to

him, the more I am attached to him, his cause, and his people; and now I am ready to say, I am not my own, but I am bought with a price, and I would wish to glorify God in my body and my spirit, which are his. Now my duty was plain, my work easy, and my path as the light of the just shining more and more. I was enabled more fully to perceive the state of my fellow-men; and being so sensible of the joys of full and free salvation, I was desirous that all the world should know and feel the same. My means at this time were very much limited, and the support of my family depended upon my daily labor, and I had some insurmountable difficulties, in connection with my domestic life, to contend with, into the details of which I will not enter. As it has been observed, and still may be noticed, that as the means of attaining knowledge at that period of the world were very small, being under the necessity, when but a boy, to labor hard for my own support and to aid my dependent parents, the time when I might, under other circumstances, have been at school, was employed otherwise, so that all the learning that I could obtain, after going to school only about six weeks, could not be expected to be either much or sound. It may, therefore, be seen, that what knowledge I had of the subject of divinity was not of men, but by the revelation of Heaven. With simplicity and godly sincerity I went forth, as far and as wide

as possible, first, trying to show the sinner what he was; second, what he needed or must have; having the treasure in an earthen vessel, I offered it to him, and pointing him to Jesus Christ, who is the light of the world and the life of men, and the only object of faith, many, very many were led to believe on him with a heart unto righteousness; and I am happy to say, and I have always been able to say, that the excellency of this power is of God, and not of us.

And now, as it is reasonable that it should be expected from such an experience and from such a testimony as this, that all such men should abstain from the appearance of evil, I found it all important, in order to retain a clear conscience, to look more minutely into that great doctrine which the Saviour taught, that "Except a man deny himself, and take up his cross daily, he could not be his disciple;" consequently, I was led to examine and scan every desire, propensity, and motive, and to renounce the "pride of the eye." And in reference to desire and appetite, as I was trained up to use spirituous liquors freely while an apprentice, I found it necessary to begin to abstain fully from this pernicious habit. But I did not succeed in accomplishing this at that time. However, when I entered upon the itinerating business of my life, I laid it entirely aside. And as it respects the possession of the knowledge that puffeth up, I was not much troubled with the commodity; but with the pride of the

eye and the heart I had a sore contest. I found, by close examination, (for to this my conscience incited me,) that there were many things indulged in, both by myself and others, with reference to outward apparel, which the word of God, I thought, would not justify. And as a Christian, and as a public reprove, I found that it was often said, "Physician, heal thyself." And as I found that I had a sincere desire to obey the "heavenly vision," and as my knowledge increased, the things that God disapproved of became hateful in my sight. I therewith began to order my conversation according to the gospel, and to have all my outward appearance and demeanor correspond with the same. Here, in connection with this period of my life, I desire to relate a circumstance, to show the powerful influence of such a course of life. At a certain time, while sailing up the Hudson River, from New-York to Catskill, in company with a Presbyterian minister, we noticed a company of men surrounding a table, engaged in playing at cards. We consulted on the impropriety of the affair, and as to the manner of meeting it with successful reproof. He pressed the duty upon me, because I was the elder; I wished him to undertake it, because he was the best qualified. Finally, we arrived nearly to the conclusion to let them pass without reproof. But, as *watchmen*, we feared that their blood would be required at our hands; I said, "In the name of the Lord I will try an experi-

ment." At that time I wore a plain coat, a wide-brimmed hat, and was generally recognized by all as a Methodist preacher. I said to my brother, "If you will pray for me, I will try my project." I accordingly folded my arms, and assumed all the solemnity and gravity of which I was capable. I took my stand in the door, saying nothing. Directly one of the company took a view of me, and, in so doing, lost his game, and threw down his cards; shortly, another took the same course, until three of them abandoned their play, and then the remaining five could go no further. So that they all were obliged to disperse. One of the company afterward apologized voluntarily to me in a very humble manner.

All this was accomplished without the utterance of a word on my part. I believe, in general, that the less words used, in the way of reproof, the better, both in public and private, provided, always, the appearance and words are such as become the dignity of the minister, and are in accordance with the oracles of God.

An incidental allusion has been made before to spirituous liquor and its use. I will now recur to that subject. As respects the use of it, that it is an evil, except when used as a medicine, there can be no doubt; and, like many other evils, the more it is indulged in the greater becomes the desire for it. Not so with reference to that which is right; for here when the cravings of nature are satisfied it desires no more. One

reason why the use of it is an evil, is because that God, in his wisdom, in the work of creation, has ordered that sufficient spirit should be in the food of vegetation, equal to the calls and wants of nature. A simple fact will prove this: A skillful distiller will extract three gallons of alcohol from one bushel of rye, and often more. The life of the grain is equal in quantity and weight, though, in its native state, it cannot be said to be alcohol. All other vegetables possess the same quantity in proportion. Upon a fair investigation it will be found, that men, on an average, consume one bushel of grain in a month. The amount of vegetables necessary to maintain a man this length of time, if distilled, would produce ninety-six gills of alcohol. I argue, therefore, that any man taking over this, is, in the sight of God, a drunkard. It is said that the wicked will always do wickedly; and it is a matter of fact, that a lesser evil indulged in will almost invariably lead to a greater. The most effectual cure for this degrading and destructive evil may be found in the exercise of reason and common sense, with the aid of the word and Spirit of God. If the dictates of common sense are regarded, a man will always be led in that course that will perpetuate his honor and dignity. Reason, when she assumes her proper stand, will always decide in favor of the correct judgment and decision of an enlightened understanding. Neither pride, appetite, nor desire,

should ever rule over any man's judgment. Interest is an element of every man's life, and should always be followed under certain limitations, subject to the decision of an enlightened understanding. The want of the proper knowledge and due consideration of this, is one reason why a man does not attain to that which he ought; that is, to the capacity of having the government over himself, for this only will procure for him happiness here; but in the absence of it he will neither possess present happiness nor the prospect of future.

There are considerations which may be presented for the encouragement of the violator of these rules:—1. Let him think seriously, who made him, and for what purpose he was made. He will find that the object of the Creator was, that he should enjoy all the product of his works, in a lawful, industrious, and prudent manner; and that he is accountable for the same, and that he will have to answer to this Being for the improvement he makes, according to his abilities and opportunities. 2. He must consider, that there are two great particulars included in the idea of glorifying God; first, that he must acknowledge God in all his claims upon him as man; and, second, that he must perform all special and relative duties binding on him with reference to God and man. All that is strictly necessary for the performance of all these important duties, is, that he have a full and free

pardon of all his past sins, and that he walk in the light as He is in the light; and that he have fellowship with all God's people, and that the blood of Christ shall have cleansed him from all the pollutions and defilements of sin. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Romans vi, 22.

3. Never offer or allow a child to make use of spirituous liquors, on any account, unless sickness demands it. For let the youthful mind be fully imbued with the sentiments expressed above, and it is entirely safe through life. If this is universally accomplished, and, from various passages of Scripture that might be referred to, I firmly believe that it can be, in two generations ahead, drunkenness of every degree, with its many and complicated concomitants, such as infidelity, heathenism, debauchery, etc., would be entirely unknown.

In connection with the foregoing topic, I will offer a few thoughts upon the use of tobacco, tea, and coffee. In touching upon these topics I will not go beyond the bounds of moderation. I am in favor of allowing everything to be used in its place, and to the extent, and for the purpose for which it was designed. Some part of the produce of the earth seems to be especially designed to be used as medicine. So far as this goes I give place to tobacco, and I doubt whether any man can bring a well-founded ar-

gument to the contrary. Many facts and circumstances may be adduced to prove the above statement. It is a fact, that the use of tobacco, whether in the form of the quid, or segar, or pipe, causes a discharge from the mouth of that aliment which is necessary for the health of every man. This discharge prevents the proper and timely digestion of the food; and the lack of the proper performance of this function weakens the blood, and must necessarily affect the tone of the stomach and nervous system. If we were to develop the mere item of expense of this article, it would be almost incredible. It is generally thought that the expense of the spirituous liquor used in community is very great, but may we not safely say, that the expense of tobacco is three times as great? In the United States, with a population of about 20,000,000, suppose that the average amount of expense is one penny a day for each person; and this estimate must fall below the reality, taking the following fact for a basis:—I was informed that in a small village, situated among the mountains of New-York, the amount sold out of one store was four hundred pounds a week. At the rate of a cent per inhabitant, the amount expended a day is \$200,000. This in a year amounts to the enormous sum of \$73,000,000. What a fearful fact! Let people consider it.

‘And then, my friends, just think there’s naught exceeds
The filth that from a chewer’s mouth proceeds;

Two ounces chew'd a day 'tis said produce
A full half pint of vile tobacco juice :
Which, if continued five and twenty years,
(As from a calculation it appears,)
With this foul stuff would near five hogsheads fill,
Besides old quids, a larger parcel still ;
Nor am I with this calculation done,
He in that time has chew'd a half a ton
A wagon load of that which would of course
Sicken a dog, or even kill a horse.
Could he foresee, but at a single view,
What he was destined in his life to chew,
And then the product of his work survey,
He would grow sick, and throw his quid away.
Or could the lass, ere she had pledged to be
His loving wife, her future prospects see :
Could she but see that through his mouth would pass,
In this short life, this dirty loathsome mass,
Would she consent to take his hand for life,
And, wedded to his filth, become his wife ?
And, if she would, say where's that pretty miss
That envies her the lips she has to kiss ?
Nor is this all: this dirty practice leads
To kindred habits, and to filthy deeds.
Using this weed, an able statesman thinks,
Creates a thirst for stimulating drinks,
Full many a one (who envies him his lot ?
Smokes, and chews, and drinks, and dies a sot.
If you would know the deeds of him who chews,
Enter the house of God, and see the pews ;
The lady's parlor carpet, painted floor,
The chimney-piece or pannels of the door,
Have all, in turn, been objects of abuse,
Besmear'd and stain'd with his tobacco juice.
I've seen the wall beside a certain bed
Of one who chews tobacco, near the head,
Bedaub'd and blacken'd with the hateful juice,
While near it lay old quids for future use ;
I've seen the woman who loved snuff so well,
(How much she took no mortal tongue can tell,)

Pick up old quids, and dry them by the fire,
 And grind them up, to satiate her desire.
 I've seen the bride, upon her wedding gown,
 The dirty pipe and filthy weed lay down,
 And then prepare the hateful thing to smoke,
 Before she had the nuptial silence broke;
 And like a daughter true of mother Eve,
 Her new-made husband she did not conceive
 Was constituted head, and not a limb,
 She smoked herself, and gave the pipe to him;
 And he, like Adam, with submission true,
 Took from her hand the pipe, and smoked it too."

As for snuff, I ask any man of sense, feeling, or smell, if it is not the most dirty, filthy, sickening, and destructive thing that can possibly be stuck in the proboscis of any man or woman! I recollect leading classes, where the abominable stench arising from this article was so sickening as almost to drive me out of the house. I will simply mention one fact to show that snuff impairs the mind. I have sat in a congregation, and noticed for myself, a minister in the pulpit, in the short time of delivering one sermon, put his hand in his pocket, and draw out his snuff, I should think at least as much as ten times: a clear evidence of aberration of mind. How does this tally with the character of a man who stands up to cry down sin, and warn the people? (This was not a Methodist minister.) And has not many a woman ended her days by this evil practice, rendered herself a disgrace to community, obnoxious to her husband, and often poisoned the food which she prepares for the

table? We should be glad to have all reform from this pernicious practice, but we fear that our wishes would be of no avail, as respects those who have become strongly addicted to it. They seem to be about irreclaimable. We suppose it would be proper to put them in the category of gumps, and there is no other way of their redeeming themselves than by speedy turning and reformation; for, doubtless, this is at least possible in the most of cases.

With regard to that other and most detestable habit of smoking, either in the form of the pipe or segar, it must be conceded by every one to come within the same category, as to filthiness and pollution, as the preceding. In my estimation this is the worst form in which the weed can be used. And such is the unyielding tenacity with which people hold on to this practice, that no place and no time are secure from its perpetration. This habit is not like the others, where the evil is confined to the individual victim of it, but it contaminates everything which comes within the compass of the circulation of its vile effluvia. A whole household is thus defiled and polluted with it. Every one is made to suffer. As there are many who take delight in puffing smoke, so there are many to whom even the smell is exceedingly offensive; these, in the presence of the smoker, are necessarily compelled to suffer: all are compelled to inhale the noxious poison—there is no escape. In such cases it is

in vain to expostulate; patient endurance of suffocation and stupor is the only remedy. Especially to an invalid, one whose nerves, for instance, have been shaken and unstrung by disease, is this practice the most unendurable. But what are the effects upon the smoker himself?—deplorable in every aspect. It sometimes produces a sort of delirium tremens—exhausts his substance, disqualifies him for the active duties of life, disorders his vision, injures the brain, etc., *ad infinitum*. Its example also is very pernicious. It is astonishing that men of intelligence and education will indulge in it. Their example is followed by the young, and hence we see so many juvenile plugs engaged in the same exhibitions; thus is perpetuated the habit.

It certainly was a happy idea on the part of the Duke of Wellington to have this vile habit expurgated out of the British army. The “iron duke” must be, beyond dispute, an individual of sense.

In reference to the use of tea, I have drunk it from time immemorial, but have never suffered myself to use it as a beverage without milk and sugar, and then very sparingly; and my opinion is, if used in this manner, that it serves as one of the great braces of the human system. I have traveled among the people at large, for nearly thirty years constantly, and have always thought, and still think, that there is a degree of sin attached to the excessive indulgence in it, and

especially to ask the sister to *draw her tea out of the canister*. I will here relate an awful circumstance :—At a certain camp meeting held in the county of Delaware, about midnight tea was called for, as it was customary, when the meeting continued late, to have it at that time. There were present, probably, about ten or fourteen preachers. The presiding elder said to a young lady, the mistress of a very respectable tent, who, by the by, was a little more witty than holy, “Now let us have a good dish of tea—*draw your tea out of the canister*.” Accordingly the mistress put about a quarter of a pound of young hyson into the utensil. After about the whole of the company had drunk but myself, I came along, and was asked to take a dish. I acquiesced, as I thought it would do me good. They poured me a cup of the drainings. I had no sooner tasted it, and discovered it to be intensely strong and bitter, than I refused to drink it. It was said that one of the preachers, by the name of P. R. B., was so affected that he could not walk straight. These were said to be *temperance men*! Lord deliver us!

Coffee appears to be a very innocent and substantial vegetable, and, when properly prepared, may be classed with the other necessities of life. Any person wishing to perpetuate his health and the proper action of the stomach, should not fail to drink a large tumbler of pure cold water when going to bed at night. So said the learned John

Wesley. This simple act of deglutition has been useful to many, especially to myself.

Since I am touching upon this topic, I would wish, for the benefit of all, to say, that the simple medicine that I shall describe will be found useful for children in almost every stage of life, and also, if timely and properly used, will remove the dyspepsia, and most certainly prevent that awful and fearful disorder, the consumption. The following is the recipe, and it is a great secret:—One ounce of aloes; ditto, rhubarb; ditto, ginger; half a pint of molasses; half a pint of gin. Let these ingredients be well mixed together, and well shaken. Take a common table spoonful for an adult person when going to bed, and a less quantity according to age, constitution, and malignancy of the disorder. The materials must be of the best sort. For the satisfaction of the reader, I would just say that three doses of the above medicine effected for me a thorough cure, after having been sick for about one year. Let it be taken every other night, until the stomach is thoroughly cleansed, and the cure is speedy and effectual.

While on this topic, I will descant briefly, as follows:—

*The most easy and ready way to restore the sick that are given up to die:—*Various means are sought out, and much medicine prescribed for the benefit of the human system, while one special and most effective piece of knowledge, like

a certain poor man that delivered the city that no man remembered, is neglected, which is the simple and all-powerful operation of nature. Often when the body is out of order, the suspension of animal food for a short season will restore it to its proper state of action; and also frequently, by the administration of the simple beverages of vegetation in lieu of minerals, many lives may be saved. In confirmation of this, the following three circumstances witness; they may be relied on as facts:—

The first, a young lady, in the town of Harpersfield, who had been a long time sick, and was attended by three celebrated apothecary physicians, (the more celebrated, the less their knowledge.) I called to visit this lady as I was passing through the neighborhood; she being a member of the same church, converted to God at a certain camp meeting near by, when I had charge of the circuit. Of course it was not difficult for me to call her “daughter,” and she me, “spiritual father.” Of course she would relate her circumstances as they were; she said to me, in a whisper only, as she could speak no louder, “I shall soon die; I wish you to preach my funeral sermon; I have the text and hymn selected.” I told her I thought she need not die yet. She said, “They all say I must die.” I said, “How many doctors have you now?” She said, “Two have left me; I have now but one.” She wished my advice. I said, “Dismiss the other doctor—throw all your

medicine out of doors, or on the ground—you can but die with my advice.” I directed a simple process for her to pursue, regarding only vegetable elements, which she took; that is, wheat bread, boiling water put upon it, and sweetened with sugar, and spiced with nutmeg. She was to drink freely. I prayed with her, and left her. Some four or five months after I passed, and called at the same house. I inquired for the invalid. They said she was away in Jefferson, teaching school. She took my advice, and she was thus well. Now, may we not readily see that many persons, for the want of this knowledge and treatment, starve to death on medicine?

The second case, of a similar nature, was a woman of family, who was given up by two physicians. I providentially called the same day; found her very weak, and expecting hourly to die. I made up my mind that the cause of her present weakness was the want of food. I advised her to boil a hen, after being properly dressed, (without washing,) and add a small quantity of salt; drink moderately at first; continue to increase the quantity. I prayed with her and left her, hoping that she might recover. From this simple treatment, with toast water, she did recover. This was about seven years ago; she is now well and able to work.

Another, relating to a doctor, who resided in the town of Kortright. He had been under the doctor's care for about three months; he was,

consequently, very much reduced; indeed, so much so, that he called a council of doctors. Three of the neighboring physicians came in. After consulting, they gave their opinion that he must go down, and left him. I called to see him as soon after hearing the decision of the council as I could conveniently. He observed, that there was a discrepancy of opinion on his case by the physicians, and he wished to have my advice on the subject. I told him I did not wish to say anything on that particular; but if he wished my advice in general, I would give it him. I accordingly told him, in the first place, that he needed religion. He asked me if a man might not have religion, and at the same time not know it. Said I, categorically, "No, sir; when you have religion you will know it." He said, "If I live, I mean to be religious." I told him that that was what he needed now. I then turned to his sickness. "I think, sir, that you are starving to death." "What would you do, sir?" he asked. I directed him to take no more medicine nor wine. I then gave directions for the simpler treatment of toast water and hen soup.

This course he pursued, and in a short time was well. He is now living, and practicing in his profession.

I will now resume the circumstance of avoiding the appearance of evil, which is a personal matter, and has a marked and decided bearing upon the subject of this book, which is, to give

a true and faithful narrative of the events and memoirs of my life, reserving to myself the liberty of expressing opinions, and expatiating upon such incidental topics as may come up for discussion, whether directly or indirectly connected with the matter of my true history; having in view, principally, the bearing of such topics upon the general benefit of that part of society among whom this book will probably circulate. And, first, in our personal appearance, that it should always be such as not to cause the observer to doubt the reality of our profession by the exhibition of any extrayagance or finical superfluity in our dress; such as the putting on as an ornament, or making use of gold, or costly apparel. Can it be possible that the conscience of a sanctified person will allow him to wear clothing that costs one-third more than is necessary to make him or her decent and comfortable? Is it too much to suppose that five dollars might, by this prudent and scrupulous process, be saved in the expense of every minister's coat, say in the New-York Conference? Without referring to other needless expenses, we shall see that this item of saving alone would amount to \$1250; add to this the curtailment of the expenditure of \$1250 more for gold, the annual interest of which would maintain one poor minister and his wife. If there were no such minister to provide for, would it not be a very important item divided among widows, children, and orphans? If God

was displeased under the old dispensation with such enormities as this, is it to be expected that he is any the less so in this enlightened age of the world? Is it not a truth, that we hear our people, especially the old members of the church, say, that our ministers and people are not as they used to be? And why this departure from the primitive tenets and usages of Methodism and the faith? If no one else will speak, hear God's word. St. Paul saith, Heb. iii, 12, "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God."

Perhaps it may be thought that we are too strenuous on this subject; but it is said that we are to be workers together with God, and that our labor in the Lord shall not be in vain. The bearing of the passage above quoted may not be readily perceived, but from the plain and pointed assertion contained in it, any man of reflection, with correct ideas, will see that if the heart is right with God, we shall not depart from him, nor desire anything from him or any other being, but what is agreeable to his word and will concerning us. We argue, therefore, the necessity of that faith, in constant exercise, which works by love and purifies the heart; and while we are thus living by faith on the Son of God, our great object will be, in the lieu of putting heavy burdens upon each other, rather to help to bear each other's burdens, and so fulfill the law of Christ. We argue, also, the necessity

of this doctrine and experience, in order to increase and perpetuate the union so necessary among Christians.

How can two walk in union, except they be agreed? And while one set of Christians contend for this faith, and enjoy its benefits, and others do not come up to this high standard, but deny its attainment, they can never be in union, any more than Cain and Abel, Christ and Belial.

We shall leave this subject for the present.

CHAPTER III.

COMPRISING MY ITINERANT LIFE FROM THE YEAR 1819
TO 1823.

Sharon circuit—Quarterly meeting—Suffocation—Preaching—A revival—The assemblyman and his son—The society flourishes—Building a church—Steeple—Holy ministers—Instruments of music in the house of God—The two wooden bowls and halter—The case of a medical man—A singular dream—Many souls converted—Sacramental occasion—My apprehension at Summit—Conversion of those implicated—Five o'clock meeting—Baptism by immersion and sprinkling—Start for conference—Return and preach—Increase—Circuit divided—Appointed to Jefferson—Reading of rules—Incidents—Brother Charles Chase—A garden that I spaded up—Advice to younger brethren with regard to fifth collections—Conduct of Presbyterians—Two days' meeting—Dr. Barrett—Erection of church at Gilboa—Presbyterians sneer—Sermon by Dr. Barrett—Church at Blenheim—Anti-renters—Church built at Stamford—Camp meeting—Order at camp meetings—Stone thrown at me—Case of a lad, fourteen years old—Windham—Love-feast—The ball—Work prosperous—Causes of reformation.

THE first circuit that I entered, in the capacity of an itinerant preacher, was Sharon, which comprised parts of Schoharie, Delaware, and Otsego counties. I was the junior preacher, John Finigan being the preacher in charge.

The first quarterly meeting on the circuit was held at Decatur-Hollow, Eben Smith presiding elder. The services on the sabbath were conducted in the open air. Eben Smith preached from the following text: "To one, we are the savor

of life unto life ; to the other, of death unto death ; and who is sufficient for these things ?” The place of worship at Decatur was of a very indifferent character, being a small unfinished house ; but the work so revived among the people, that they repaired the house so much as to make it comfortable. As there were no stoves in the house, a fire was made in a kettle of charcoal, and the house being very close, one woman directly fainted away and fell. I myself, in the pulpit, experienced very strange feelings, and was on the eve of giving up, when the windows and doors being opened, there was directly a change for the better.

The society continued to increase, and was for a long time considered to be sound, orthodox, and respectable. While the society was supplied with the preaching of a man by the name of Bowdish, a gracious revival took place among the people ; and as I have always made it a practice to visit my old friends, where I have formerly traveled, I visited this place, and preached to them ; a large company, mostly of young people, came forward for prayers. There was a great deal of noise, both from the shouts of God’s people and the cries of the penitent. When I left, the Presbyterians said, that “ Bangs had been over, and set all the children crazy.” Some short time afterward, I visited the neighborhood again. After preaching, I invited all that desired to seek salvation to come forward and manifest the same

by kneeling before the Lord. A man of a family, a lawyer, put a child down from his arms, deliberately walked to the place indicated, fell on his knees, and was soon converted. A large number of persons were present that evening, nearly all being adults. After this meeting, all mouths were stopped, and nothing more said about being "crazy." About midnight we concluded to come to a close; I told them that I wished to ask three questions before we broke up. One was, as to how many had experienced religion since this revival began; I requested them to signify by rising up. So many rose, that we could not well count them. The next question was, how many are there remaining in the congregation who desire to seek salvation? Quite a number responded, by rising. I said, One question more; we have been fishing here a long time, and have caught nothing, and we now wish to know, who will now come under the rules of the Methodist Discipline, and join society. Please to rise up and stand till you are counted. The number was forty. I wish to relate a circumstance in connection with this society. A certain old gentleman, who had been spending the winter at Albany as assemblyman, while on his return home, was told that his little son, about nine years old, had experienced religion. "Religion!" said he; "ah, that is some of his brother's work,"—his brother being a leader. Some time after, while all the family had gone

to church but the old gentleman and the boy, the boy was missing. The old gentleman thought he would go out to see what had become of him. As he came to the barn, he heard a noise under the barn floor. He went softly along to listen, when he discovered the boy in the attitude of solemn prayer. He appeared to become very happy. The boy in his prayer was led to mention his father. His prayer had such an effect upon the old gentleman, that he was constrained to pray for himself. He soon learned that the conversion of his son was not of man, but of God.

Here we see the powerful influence of prayer. "Ask what ye will, and it shall be done unto you."

The society in this place continued to progress and enlarge in numbers; but on account of the lack of some necessary means, the more important points in their experience were not brought forward; such as, a deeper work of grace, or the second blessing, so important to keep them firm and steady in all the grand principles of the gospel.

When the old house of worship was found to have become too small for the recent enlargement of the society, the brethren, with the aid of the community, decided on building a larger and more suitable place of worship; this was accordingly done, and would have been complete, had it not been for the superfluous erection of an unnecessary steeple with it. I will not say that the

steeple has been the cause of difficulty ; but if Mr. Wesley be correct, unnecessary expenditure, whether for steeples or otherwise, has caused rich men to be indispensable, which has, to the knowledge of most people, lessened the influence and force of Methodism. Further, it argues that a degree of that sin which is so hateful in the sight of God, called pride, has been retained ; whereas, it would all have been cast out if the effects of that prayer had been experienced : “ May the very God of peace *sanctify* you *throughout* soul, body, and spirit.” The greatest reason why this all-important work in the soul has not been fully accomplished, principally originates in the ministry ; and I believe, for myself, that if the ministers *all* had been holy, devout, and humble, that they would have had more fully in their minds the worth of immortal souls, and the advancement of the flock, in giving to all their portion of meat in due season. Then the idea of superfluity and needless expense would never have possessed them, and that steeple would never have been built ; the bass viol, and all instrumental music, would have been kept out.

Why is it not as lawful to introduce into the solemn worship of God all instruments, as well as one ?

I will here insert, as bearing upon this topic, the fifth verse of the sixth chapter of Amos ; with Dr. Clarke’s comments upon it, and also his and

Mr. Watson's sentiments on choir singing:—
 "That chaunt to the sound of the viol, and invent to themselves instruments of music, like David." Upon this, says Dr. Clarke, "I believe that David was not authorized by the Lord to introduce that multitude of musical instruments into the divine worship, of which we read: and I am satisfied that his conduct in this respect is most solemnly reprehended by this prophet; and I further believe, that the use of such instruments of music in the Christian church is *without* the sanction, and *against* the will, of God; that they are subversive of the spirit of true devotion; and that they are *sinful*. If there was *wo* to them who *invented* instruments of music, as did David under the law, is there *no wo*, *no curse*, to them who invent them, and introduce them into the worship of God in the Christian church? I am an old man and an old minister; and I here declare, that I never knew them productive of any good in the worship of God; and have had reason to believe that they were productive of much evil. Music, *as a science*, I esteem and admire; but instruments of music *in the house of God* I abominate and abhor. This is the abuse of music.

"The word, *הפריטים*, *happoretim*, which we render *chant*, and the margin *quaver*, signifies to *dance*, to *skip*, &c. In the sight of such a text, fiddlers, drummers, waltzers, &c., may well tremble, who perform to excite detestable passions."

CHOIR SINGING.

DR. CLARKE'S VIEWS ON THIS SUBJECT.

Though I never had a personal quarrel with the singers in any place, yet I have never known one case where there was a choir of singers, that they did not make disturbance in the societies. And it would be much better in every case, and in every respect, to employ a precentor, or a person to raise the tunes; and then the congregation would learn to sing, the purpose of singing would be accomplished, every mouth would confess to God, and a horrible evil would be prevented—the bringing together in the house of God, and making them the almost only instruments of celebrating his praises, such a company of gay, airy, giddy, and ungodly men and women as are generally grouped in such choirs; for voice and skill must be had, let decency of behavior and morality be where they will. Everything must be sacrificed to a good voice, in order to make the choir complete and respectable. Many scandals have been brought into the church of God by choirs and their accompaniments. Why do not the Methodist preachers lay this to heart? Melody, which is allowed to be the most proper for devotional music, is now sacrificed to an exuberant harmony, which requires not only many different kinds of voices, but different musical instruments to support it. And by these preposterous means the simplicity of the Christian worship is destroyed,

and all edification totally prevented. And this kind of singing is amply proved to be very injurious to the personal piety of those employed in it: even of those who enter with a considerable share of humility and Christian meekness, how few continue to sing with grace in their hearts unto the Lord!—*Christian Theology*, p. 244.

MR. WATSON'S VIEWS ON THE SAME.

He had a high sense of the solemnity and decorum with which the public worship of God ought always to be conducted. Of choirs of singers in different chapels, he deliberately, and on principle, disapproved; and he was of opinion that they had greatly injured the psalmody and devotion of the Methodist congregations. He thought that musical instruments in general should be superseded, and the congregations surrendered to the guidance of a pious and judicious leading singer. That the singing department of the worship of God should be governed by whim, and desecrated by the pride of vain and worldly men, he deemed impious: and, as the means of neutralizing an evil which he could not effectually cure, he frequently dictated the tunes that he wished to be sung to the particular hymns which he had selected. For this he was well qualified by his fine taste in music, and his intimate acquaintance with the principles of the science; and to this day, in the remembrance of his friends in Hull, his favorite

hymns are associated with his favorite tunes. "Our people," he would sometimes say, "are a devotional people: they love psalmody; and were they not hindered by the trifling of the choir, they would produce the finest congregational singing in the world."—*Life of Watson*, p. 132.

It is possible and probable the society above spoken of give an ample and honorable support to the ministers who statedly labor among them; but might not the interest of superfluous expenditures about the church be on hand as a sufficient surplus to be appropriated to those brethren who come from a distance, and render them aid on various occasions? I have myself, probably, visited that neighborhood between twenty and forty times since I left the circuit, and, if I am not mistaken, all the compensation that I received consisted in two wooden bowls and a halter; this last item was rather an equivocal expression of regard, as it might either have been used for my horse, or to hang myself. Though the distance I rode, each time, was over twenty miles, yet I neither asked nor required any wages; still the sin of giving could not be imputed. "He that giveth a cup of cold water in the name of a disciple shall not lose his reward." Matthew. "Not because I desire a gift; but I desire fruit that may abound to your account." Phil. iv, 17.

I hope these observations and sentiments will not be misconstrued; but if they bear hardly

upon any one, let him that is without sin cast the first stone.

I will here generally record a few incidents connected with my station on this circuit. A part of pure religion is to visit the sick. After my first appointment from the New-York Conference, leaving all that was dear to me on earth, a wife and family of small children, commencing my labor according to the plan of my circuit, I was called to see a medical man who was very sick. I immediately repaired to the place, looking upon myself as a missionary of the cross, and a servant to all. I made such inquiries and gave such instructions as I thought suited to the case of the dying man. After prayer, I conversed with the family. A young lady, who had been present to help to take care of the sick, was awakened and converted, which was the first-fruit of my labor on the circuit. Some time after, while planting the pure doctrines of the gospel in that place, the fruit began visibly to be seen. At this juncture there was a small society of twelve females and four males at this locality. On one occasion, after preaching at a place called Foster's school-house, I invited those that had a desire to seek the salvation of their souls, to make it known by coming forward for prayers. A number presented themselves, and among them a justice of the peace. Late at night I rode four miles, and put up. That night I had the following singular dream :—I thought I was fishing, and caught

a fish that was uncommonly beautiful. I thought it looked so fine I would make sure of it, and I accordingly put it in my pocket. I awoke, and the first thing presented to my mind was my dream. After a few moments' reflection I fell asleep, and dreamed of fishing again. After fishing for a while I perceived there was something very heavy to my hook, and I drew it up, and found that I had six fishes, apparently united together, but could not determine what it was that united them. I heard them cry, and saw that they appeared to be uneasy. Seeing they were so united, I thought I would not separate them. So I put them in the water and left them. As near as I can recollect, the next time I came round to that school-house, after preaching and having prayer meeting, I inquired who wished to join society under the rules and regulations of the Methodist Discipline: six persons presented themselves, the squire first. Before I left the place there were about one hundred converted and added to the church.

The squire was quite an influential man in the neighborhood, and was very active in advancing reformation among the people. Since that time there has been a large house of worship built.

When I perceived the number that presented themselves for church membership, and considered their character, I was enabled to interpret

my dream. The united fishes represented the mass of those who joined, and the large fine fish represented the squire.

In the town of Sharon, by the blessing of God, and in consequence of the sturdy and unflinching promulgation of the doctrines of the gospel, there were many souls converted, and much excitement created on the subject of religion. Some time in January it struck my mind that it would be a good thing to appoint a meeting at five o'clock in the morning at a certain place. This was an entirely novel proceeding in that country, such a thing never before having been heard of. In the morning I had to ride five miles to reach the place of meeting, and found about fifty persons collected before the time. Before six o'clock we had about three hundred persons present. We had a most delightful time, and closed just after daylight. This meeting seemed to put new life and zeal into the hearts of the people, and thence to diffuse itself through the community. The leaven implanted here diffused and spread itself throughout the country in many places, and by a diversity of means: first, simply among the hearts of the people; secondly, by raising up men to preach abroad the unsearchable riches of Christ. There were produced from this revival, men who have since filled, and do now fill, stations both in the itinerant and local ranks of our church. It is,

therefore, impossible to calculate the exact amount of good originating probably in this single five o'clock meeting.

Being in the town of Westford, I preached to a very small congregation in a school-house. In four weeks I came to that place again. The congregation was still small. The society was not in a very cheering or encouraging condition in regard to religion. I put up with the leader, and while considering the state of religion in the place, I was much depressed in feeling. I arose in the morning early, and requested to have my horse brought. They wished to know for what purpose—if I was going before breakfast, etc.? I said I should eat no more in that place at present, and that I felt like rending my clothes, and tearing my hair from my head. I told them I should fast and pray, and should come there once more, and if things were no better I should not come again. The sister said, "If our minister is going to fast and pray, we will fast and pray too." When I came I found that a change had taken place for the better. Some time after this, as I was riding in my sleigh, I had an impression on my mind as clear as though some person had spoken to me, that I had better administer the Lord's supper in the Presbyterian church. I immediately answered aloud, "*I will do so.*" Accordingly our Presbyterian brethren gave us the use of their house. On Saturday we preached to a crowded congregation. As the preacher in

charge was not there in consequence of ill health, I sent a messenger twenty miles for Rev. Benjamin Z. Paddock, to come and preach for me on the sabbath and administer the sacrament. He came, and preached a most appropriate and delightful sermon. After preaching, the sacrament was administered, and about fifty of our Presbyterian brethren partook of the consecrated bread and wine with their Methodist brethren. Their receiving the sacrament together struck me as a beautiful sight. At the same time there was a close communion Baptist sitting near the scene. Not many days after he met his elder, and related the circumstances connected with this occasion, and said to him, "If I ever am at such a place, and have such feelings again, I certainly shall partake of the sacrament." His elder prevailed on him to promise that he would not do so. After they had parted he soliloquized to himself thus, "I made my vow to God first, and feel myself at liberty not to adhere to my promise to the elder." Not long after, there was a meeting of a similar kind, at which he was present, and, in accordance with his determination, he partook of the sacrament. Shortly after, he came out and professed to have experienced the blessing of entire sanctification, and declared it to his Baptist brethren. They told him he was deluded. He said he had never found the right way before. They withdrew fellowship from him. He immediately joined the Methodists, and has ever

since been, I believe, an acceptable and worthy member. At that meeting it is supposed that about three hundred were awakened; but only about one hundred joined the M. E. Church.

Some twenty-five years ago a camp meeting was held in the town of Sharon, Schoharie county, N. Y., Eben Smith presiding elder, myself preacher in charge.

On Saturday night it was reported that a company of rude people, from a certain neighborhood in the town of Summit, had erected a tent for their accommodation, to spend the sabbath, supposed not to be for any good, but it finally resulted in their good, as the sequel will show. About midnight I was directed by the presiding elder to take certain persons with me to remove that company from the ground. In so doing, I found them all abed, and their lights put out. In their removal it was said that there was some damage to bonnets, clothing, etc., and as I was the manager, they resolved on having revenge; and as my appointment, after the camp broke up, was not far from their neighborhood, one of the company took a warrant to have me apprehended, and brought before Esquire Harvey Brown, (now a preacher in the M. E. Church.) After preaching three times, and meeting three classes on the same day, the constable presented his warrant. I accordingly went three miles to the place appointed for the investigation, and found about forty men collected to see the Metho-

dist preacher tried. (Methodists were scarce in that country at that period of time.) The justice of the peace was sent for. In the mean time many hard speeches and imprecations were heard from the lips of those present; but I remained mostly silent, hoping and praying that my divine Master would make his power known in great mercy. I shall never be able to describe my feelings on that occasion; for humble as was the instrument, the grace of my Saviour was singularly exalted. As this was near the time of harvest, I was not willing to call the people from their labors to a trial in which there were no great consequences pending. Accordingly when the court was called, the plaintiff offered settlement upon the small payment of seventy-five cents costs, which was not legally due from me; but I thought, rather than put the community to the expense of two hundred dollars, it would be better to "suffer wrong than to do wrong," so I paid the costs.

As it was customary in those days to have many grog-shops, and much spirits used, and citizens being in the habit of using them, when the squire received the costs, it being in the bar-room, where there were about forty unconverted men, with myself and five good brethren, the squire called for half a pint of rum. The moment that he said "rum," it entered into my heart to pray. I asked the squire if he would wait a moment before he had his rum? "No objection." I said to the land-

lord, "May I pray in your house?" "No objection." When I said *pray*, a solemn sense of the presence of God was felt—every man's hat was off. I and my brethren knelt down. I prayed to the Lord. Solemnity rested upon the audience. After prayer, the squire, who was a skeptic, said he thought his moral excellence was as good as my pharisaical prayer, but before it was over, he said that he thought or felt that rum would not taste good, and when prayer was ended, found that one of his props of infidelity had fallen out. I then called for my horse, it being twelve o'clock at night. The landlord would take no pay, and requested me to call again. I bade the squire good by, rode four miles, and put up at three o'clock in the morning. At this time there was a great revival on what is called Sharon circuit. This was the second year of my traveling as an itinerant minister. Many of the converts of that revival are yet living members in the militant church, with whom my affections are closely united, and will never be ruptured.

When I came around near the place where the constable conducted me on warrant, I left an appointment with the people, that I would preach at Summit Four Corners—and left an appointment for four weeks after. After preaching, I inquired who felt the need of the Saviour, and gave an invitation to all such to come forward and kneel down for prayers. At that time there

were five persons, all heads of families, and the squire first.

When I came round again there were many forward for prayers, and the squire among them. At this time he said, "Go home with me." In leaving the place of worship I put my arm around his neck. *Then he said he thought he should die.* But he soon found spiritual life in believing in Jesus; after this his house became a resting place for Methodist ministers, and he became a leader and preacher in the Methodist Episcopal Church. When I left, there were about forty persons in society, the squire being leader. All the persons that were in that tent at the camp meeting became converted, and joined the Methodist Episcopal Church, except two, one of whom joined the Presbyterian Church, and the other is still far off from any church. Since that time there have been several interesting revivals in that place, and a M. E. Church has been built, and also one for the Baptists; and there is now a very flourishing village in that place.

In all this we may see the good providence of God exemplified, who makes even the "wrath of his enemies to praise him."

I appointed at Westford a meeting, to be held at five o'clock in the morning, which, at that time of the year, was about sunrise, when there were to be seventeen persons baptized. The modes were chosen by the candidates. Between three

and four hundred persons were present at the hour of appointment. For some cause the Presbyterian church was now shut against us. The school-house, of course, was not sufficiently capacious to hold more than one-half of the people. I accommodated them in the best manner I was able, by standing in the door and preaching. An old gentleman, by the name of Squire Bentley, an open communion Baptist, (all Christians should favor such communion,) observed, "I have seventy-five dollars invested in the Presbyterian church, and now the doors are closed against me; if the Methodists will build a church, I will give them seventy-five dollars." That afternoon I started for conference, which was held that year in the city of Albany. After I had progressed on my journey about twelve miles, I met an inhabitant of the above neighborhood. Feeling such a peculiar anxiety for the people, and having serious impressions with regard to them, I sent an appointment back by that man for preaching the next morning at nine o'clock, at the dwelling-house of Artemas Howe. By the time appointed, the house and door-yard were nearly full of people. I had ridden that morning about five miles; I hitched my horse to the post, stood in the door, read the twentieth chapter of Acts, and preached a short sermon, leaving the congregation, and many sinners seeking salvation. I mounted my horse, and pursued my journey for conference. At this place they now have a fine house of worship.

Some of the brethren at conference answered, when my name was called, that I had gone back to feed the sheep.

I believe at this conference the foundation sermon of one of the churches in Albany was preached by — —, then a member of the New-York Conference. By some observations of his that I noticed, were caused some serious doubts in my mind as to the amount of humility necessary for a minister of the gospel to possess and exhibit. Had he been in the possession of all that purity and holiness which are so necessary to preserve a man from falling out by the way, the church would have been saved from the deep wound and blot that he left upon her escutcheon.

I was stationed on this circuit two years. The first year the increase of the church amounted to one hundred and sixty-six. The second year, Horace Weston had the charge; in the fall of the same year his health failed, and I was left alone; after this, Roswell Kelly was sent on to supply his place. The number of accessions amounted to three hundred and seventy-two, making, for the two years, an increase of *five hundred and thirty-eight*.

Sharon circuit was divided in 1821, and I was appointed that year to Jefferson circuit; a part of which before had been included in Sharon. This was a very large circuit, being, in circumference, about four hundred miles, em-

bracing parts of Schoharie, Greene, and Delaware counties. It had forty-two appointments. I was preacher in charge, with Henry Eames as my junior. He was a faithful, laborious, and successful preacher. At a certain time, while speaking of the work of God in general and of God's goodness to him, the divine presence so filled his soul that he could not retain his posture, and fell to the floor.

As near as my recollection serves me, at the second appointment, after preaching, I read the General Rules to the congregation, and explained and enforced them, especially the rule on temperance.* There was an aged gentleman sitting in the congregation, who was keeper of an inn near the place of worship, who had been, and was at that time, a hard drinking man; and who from that time commenced seeking the Lord, found religion, and became a sober and faithful Christian, and not long after died in the triumphs of faith. This is an instance in which the gospel showed itself effectual in producing a permanent reformation, *in all respects*, even from intemperance. Yet I would not wish to disparage the temperance movement; but simply to say, where the grace of God is first implanted, abstinence from intemperance is always one of the happy results attendant upon it. As I came to my next appointment, on Saturday afternoon, on

* An excellent plan! Would that it were more generally observed!—*Eds. Christian Advocate and Journal.*

Hunter Mountain, my lodging place was with the leader, who said to me before I had time to put out my horse, "We have work for you here." I said, "What is it?" He answered, "There is a member that must be dropped." I said, "Sir, I have not come here to kill the people, but to help to save them. Will you show me where this brother lives? I will go and see him." He said, "I will go with you; but it will do no good." The distance was a mile and a half across the mountain, through the fields and brush, to a small log house. The brother was not at home. I left word, after some conversation with the family, to tell the brother that the shepherd had been there, and that he had come to hunt up the lost sheep, and there was some complaint against him from the leader; and as I had taken the trouble to come and see him, I should expect him now to come and see me; and wished him, if possible, to be the next day at church. When he came home, his wife said to him, "The shepherd has been here." The man asked what he wanted? His wife then communicated to him my message. "Well," said the brother, "if the minister has taken that trouble, I shall go and see him." He came to church with all his family. I preached to a crowded congregation in the school-house. In the class meeting this brother made confession, and promised to do better in time to come. We had no cause further to notice his case.

"Forgive one another, as God for Christ's sake has forgiven you." This is a rule which should always be observed, otherwise no church or family can dwell together in harmony and union. When the class meeting closed, I opened the door to the entry of the school-house, and found it full of people, who began to move to the outside door. I requested them to wait a short time, as I wished to speak to them. I conversed with them all; some of them were very serious.

When I came to that place again in four weeks, I found that nine of the congregation had professed to have experienced the meek religion of Christ. Seven of them joined class. From this time the glorious gospel prevailed. The principal part of the family of the delinquent brother, mentioned above, was converted; and one son became a minister of the gospel. I cannot recollect the exact number added to the church there, but it was very considerable; and there was soon after a large house of worship built.

One incident worthy of notice is that of a lady, seventy-six years of age, by the name of M'Gregor, who experienced religion one night after I had preached in her house; and was made so sensible of her lost, misspent time, for so many years, though her distance was three miles from the church, she resolved never to be absent as long as she lived, Providence permitting. Accordingly, during the three years after, to the last

sabbath of her existence, she was at church. Many other instances might be named; but in order that the church may see the progress of the work of God for two years on Jefferson circuit, we will mention a few things in general terms.

About seven hundred souls were added to the church; included in this number were forty-two persons from the Calvinistic churches. Many new societies were established; six churches were built, or in progress of erection, and one other bought. These houses are now all finished. Since that time the work has had great success both as regards numerous other churches built, and the number of people added to the denomination; viz., ten new churches; and the Methodist population, though I cannot give the specific number, yet has increased, of course, greatly, as the number of new churches erected shows.

In connection with the second appointment, I wish to notice the circumstance of one family. A certain lady, who was at the first appointment in that place, on returning home, gave information of the meeting to her husband. "Well," said she, "the Methodists have got a man here now that will scrape the ground for them." "When he comes again," rejoined the husband, "I shall go and hear what he has to say." This man was a justice of the peace, and stood high among the people. He did go, and the happy result was that both he and his wife were converted. Not long after, the principal part of his family of

children became converted also. This brother became very efficient in the church, as a leader, steward, and local preacher. Not only as respects his aid in regard to finances, for he was very active, but also in advancing the spiritual prosperity of the church he was successful; and during last winter an extensive revival commenced in Hunter Mountain society, which was greatly promoted through his instrumentality. The name of this brother was Charles Chase, of West Hunter. The hospitality of his house was always ready for the reception of Methodist ministers. He is now dead, and his death was triumphant; and the writer, while recording this testimonial of his upright life and happy death, would beg to be permitted to express his condolence and sympathy in behalf of the bereaved family. Let him mingle his tears with them around the family altar, and pray that they, though he cannot return to them, may have the hope and assurance of one day seeing him in heaven.

At West Hunter there has more recently been held a protracted meeting, at which I was in attendance a part of the time; which was but a short time before brother Chase left the church and his family, to dwell on high. On the sabbath, brother Chase, with his benevolent wife, made preparations to entertain the people, correspondent to their hospitable character. At dinner there was a table spread sufficient to ac-

commodate fifty persons or more; and after they had been served, there was a sufficiency of provisions left on the table to serve as many again. As I sat by the side of the junior preacher at the table, I remarked to him: "This is a garden that I spaded up a number of years ago, put a fence around it, and here you are now living in it." "I know it—I know it," he responded. Now, perhaps, if the younger brethren would look over the fields that their elder brethren and fathers have cultivated, attentively and duly appreciate the advantages which the church now enjoys, they would be ready to sympathize with these worn-out veterans, and at least once a year represent their cases in a proper and forcible light before the public, in making their fifth collections. Were this done timely, and in the spirit of it, not a supernumerary, superannuated minister, widow, or orphan child, would be destitute of the necessities and comforts of this life. What a disgrace it is for a young man to come to conference with only a few shillings as his fifth collection? as though when his own wants were supplied, it was allowable, or proper, or Christian, for him to forget and neglect all others. Such, certainly, do not anticipate their own valetudinarianism and destitution, else would they be more prompt in doing to others as they would wish to be done by. Let no person interested pass this matter over slightly, as though it was a matter that concerned only

the writer. The duty of the brethren connected with this subject is imperative, and must not be neglected. I attended to this duty strictly. I made it a point to unfold the subject, and represent it in its true light, with all its ramified bearings, and did not fail in securing a good collection.

I will here mention a circumstance, with reference to the conduct of the Presbyterians toward the Methodists in the towns of Broome and Blenheim:—The work of the Lord went on gloriously, and sinners were converted by scores. We wanted their houses to hold extra meetings, but we met with their refusal of them at both places. At one of the places the consistory, with their minister, Mr. Page, of Gilboa, met. They decided that if we would give up some points of our doctrine, and agree not to preach against theirs, that we could have their house for a love-feast and sacramental occasion. I considered this too high a price; they asked too much. I mounted my horse, and rode about a mile to the south, where I had previously noticed a very beautiful chesnut grove. I inquired of the owner if he would let me have that spot to hold a two days' meeting upon? He readily gave his consent, and furnished me with boards for seats. I called upon a man by the name of Gilbert Cornwell, who had no religion, for assistance. He sent his boy and team, and drew the boards to the ground. I sent word to a class leader some

distance, to send me six men with their axes, for the purpose of preparing the ground and seats. We shortly had accommodation for five hundred people. I sent my colleague to Durham, to fill the place of Dr. Barrett, and for him to come and preach at the grove, for in all my extraordinary undertakings the doctor was my right-hand man. In general, what the doctor did was *au fait*. The doctor entertained the congregation with a most splendid sermon. He gave the Presbyterians a pretty hard slap.

Not long after, I had an invitation to come to Gilboa, to deliver them a lecture on the subject of building them a church. I inquired whether it was necessary? They gave me a unanimous vote in favor. I then inquired if they were able, and how many would give us their aid and influence? Here, too, I had general approbation. I appointed a committee to fix on the site, and estimate the value. When I came to that place again I appointed trustees; they each one took a subscription paper, and shortly had the amount of nine hundred dollars signed. I then told the trustees if they would allow me I would get the timber, and have it hewn and drawn to the ground. A gentleman in the neighborhood, by the name of Striker, gave us the privilege of getting what timber we needed. I accordingly gave notice publicly in the different appointments around, that on such a day, at nine o'clock in the morning, we would wish

all the people, saints and sinners, to meet us with their axes and dinner, on this piece of ground, for the purpose of aiding in getting out timber to build the temple of God. At the time appointed the people came together prepared, like unto a flock of bees; and after prayers they went to work as though every one was interested, and by night the timber was nearly all ready for drawing. They worked very promptly, and one day more brought the work to a consummation. Previous to this the Presbyterian minister had said, sneeringly: "The Methodists going to build a church! They no more want a church than we want a gate to keep the Schohariekill river from running under the Bow bridge." Said I, "Credit him fifty dollars; that's worth so much to us." He further said: "They have got the timber on the ground, but it will never go up." Whereat I exclaimed: "Put him down another fifty dollars, for he has helped us to the extent of one hundred dollars at least." Perhaps this gentleman was of the same opinion with some others, whom, forty years ago, I had heard say: "Let the Methodists work, for in four years more *there will be none of them in the country.*" The house went up, and is now finished, and stands on the ground given by the late John Striker, Esq., who also subscribed thirty dollars, and painted it at his own expense. His wife was at the time a Presbyterian, but is now a very efficient member of the Methodist Church.

Before the church was built, but while the timber was on the ground, some temporary seats were arranged, and Dr. Barrett, now of New-York, was sent for, who preached to about five hundred people. The text was: "As for this sect, it is everywhere spoken against." The doctor, I thought, drew his cord a little too tight; but it, however, finally went off very well.

The getting up of this house has been a wonder to community, inasmuch as there were only two Methodists connected with it who possessed any considerable property—one by the name of Stevens, the other by the name of Sage. But all the people seemed interested, as though it were a matter with which their interests were specially identified.

Though the society was small at this time, they have maintained their ground and dignity. Their number is now large and respectable. And as Methodism is expansive in its character and tendency, they have adorned Gilboa, about a mile and a half off, with another substantial and beautiful edifice.

On another part of the same circuit, in the town of Blenheim, called the Backbone, there was a church got up in much the same manner as the former, which was inclosed and stood six years before it was finished, when I was appointed on the same circuit again. The house had become so out of order and deranged, that but a

very small congregation could be seated. I requested the brethren to prepare seats and boards, so that when I came again the congregation could be accomodated. They went at it like "men of function," and it was done. We occupied it until cold weather came on. After preaching one day, with my handkerchief over my head, and cloak on, the congregation remained. I detained them with a view of taking a survey of the house, after which I said, "You have a very substantial frame here, and this house might with ease be made comfortable; but, as it is, it will be necessary for us to abandon it. And it is certainly a disgrace to community and the town in which you live. If you do not do something with it, I should'nt wonder if the Almighty should send thunder and lightning, and burn it up."

Some short time after, I was requested to appoint trustees, as their charter had run out. After they were appointed, and a secretary, I said, "Now draw up a subscription to pay off the old debt, and finish the house." The principal man of the church put his name down with fifty dollars. There were thirteen men present; they all put their names down, ranging from fifty dollars to five each. There was one man present who had not subscribed anything, whose name was Sheldon Peasley. He, upon the suggestion of the subject, frankly took the pen and signed fifty dollars. Thought I, that man will yet make

something in the service of the Lord: he is now a local preacher. In consequence of these and other efforts, the church was soon fully repaired, and put in complete order for comfortable worship. This matter did great honor to the people. Recently the people have greatly dishonored that house by making it a rendezvous for conclaves of anti-renters. The desire and prayer of the writer is, that law and order may soon be restored, and that the rising generation may yet become true Christians, and fill the seats of that church with dignity and decorum.

A meeting house was erected the same year in the town of Stamford. This was left also in nearly the same predicament with the one above. But the people entered upon the project of finishing it off, neatly and decently, and they did so. When it was finished, there was a debt of something more than one hundred dollars. I said to a brother, "How is this to be paid?" He replied, "That no more could be expected from subscription. If it is not paid, I know that the Lord has money, and it will be forthcoming." Not long after this, he, his son, and son-in-law, canceled the whole debt. Let the name of John Olmstead be recorded in this veritable history. In reference to the commencement of this house, I will just say a few words. After we had been worshipping, in a little dirty school-house, hardly fit for a pig-pen, and had returned home, I said to my brother Joseph, "Let us build

a meeting-house here." "A meeting-house!" quoth he, "it can't be done." I thought it could. There were two sisters of the church at his house. Said I to them, "What do you say?" "It can be done," they replied. One said, "I'll give fifteen dollars, cash;" the other, "I'll give twenty dollars, and pay down." These sisters earned their money by their needles. After this I said to my brother, "Now what think you, Joseph; I have here got thirty-five dollars; what will you give?" "In fact, I don't know but it'll go; I guess I must give fifty dollars." So here were raised eighty-five dollars on the spot. Let a man never say die, before he is dead; and, in matters of importance, let him always put his trust in the Lord; for the earth is his, and the fullness thereof.

A summary of the number of churches built has been given; further particulars will, therefore, be unnecessary.

It has been generally thought that camp meetings should be held at a particular time of the year, otherwise that they will not be very generally attended. On the seventeenth day of August, while traveling on Jefferson circuit, a camp meeting was appointed to be held in the town of Broome, now called Conesville. The presiding elder of the district was unavoidably prevented from being present; but, as a wise Providence ordered it, my brother, Heman Bangs, assisted me in the management of it. And, notwithstanding it occurred in the midst of harvest,

it was numerous and punctually attended. Many souls were awakened and converted, both at the meeting and after. I believe my brother and I had each a son converted. The son of my brother, who was converted, was the one that was afterward lost with that ill-fated vessel, the *Home*, on her voyage from New-York to Charleston.

The sermons at the meeting were powerful, searching, and convincing; and, in saying this, I, of course, make no reference to myself. Great harmony and union prevailed throughout the whole. Among other reasons for this, was the fact that we invited all on the stand, indiscriminately, all laborers in the Lord's vineyard; and there was none of the spirit of the *great I*, and *little you*, about the proceeding. There was but little said in reference to order. I do not think, for myself, that the prosperity and order of a camp meeting are at all promoted by one man having the charge, to be always scolding at the people. Camp meetings are designed for spiritual improvement, and not as schools of etiquette or scientific gyrations. Inasmuch as all characters and classes collect at such places, it cannot be considered either a school-room or domestic circle; and, therefore, everything that can be borne, should be borne. All outrageous violations of law or decorum should, of course, be noticed and reprehended; but minor irregularities are best passed over in silence.

In connection with this meeting, I will just mention three particulars. While we were earnestly engaged in prayer meeting in front of the stand one evening, a stone was projected into our midst, supposed to have been aimed at myself. It just passed my head, struck the stand, fell upon a woman, and knocked her down. I immediately stepped upon the stand, and offered fifty dollars reward to any person that would apprehend the villain who threw it. But rogues generally have rogues to protect them; and hence, probably, he was not detected.

A certain Mr. J. Striker was so far convinced of the utility of camp meetings and of his own condition, that he observed, if we had another meeting, he would build a house, and give his attention through the whole; but I believe before he could have this privilege he was removed to another world.

A lad, fourteen years old, was at this meeting soundly converted. On returning home, some people, with sneers, derided him—said, he didn't know enough to be a Christian, and that his religion was only camp meeting religion. Not long after he was thrown from a horse, and mortally wounded. He was the darling of the family. The family surrounded him—wept over him in his latest moments. Said he, "Weep not for me; I am going to Jesus. What should I do now, if I had not religion? O! how glad I am I went to the camp meeting!" Five of

my own children, and one daughter-in-law, were converted at camp meeting. May the power, spirit, and practice of camp meetings ever be kept up among us as a people! In order that this may be so, they should be observed in their native simplicity. The Lord was once displeased, and would not allow an altar to be made of hewn stone.

On this circuit we took up a new appointment at Windham, in an old school-house, at the foot of the mountain, which is now demolished. My colleague had been at this place, and had broken the ground; and as our time was pretty much all taken up on our regular appointments, we had to appropriate Saturday evenings to this. I believe the second time that I came to this place, one dark, unpleasant night, with not as much faith as I ought to have had, yet I felt to put my trust in the Lord; for on all other sources everything appeared dark and discouraging. I found the house crowded to overflowing. Like David, I gathered a few small stones from the brook with humble prayer. As I had no particular Goliath to slay, I made my onslaught at random, which proved mighty only through God. My text was, "Be ye doers of the word, and not hearers only, deceiving your own selves." I presented the duties that God's word required, and what was necessary in order to perform it; and, on the contrary, the awful consequences of being deceived. The performance, in my

opinion, was rather small, and I thought that the effect would be corresponding ; but, to my great amazement as well as encouragement, when the inquiry was made, "Who felt the need of religion, and desired an interest in the prayers of God's people?" *about forty* arose. When the meeting closed, there were eight who testified to the pardoning mercy of God. Squire Reynolds, who was present, had the people formed into a hollow square, and desired those who had found religion to present themselves ; among the number were three of his children. There was a family in the congregation, the heads of which had formerly belonged to the people called *Shaking Quakers*. This man, at that time, was aged, and somewhat given to intemperance. The light and truth of the gospel so convinced his judgment, illuminated his understanding, and affected his heart, that he turned to the Lord with faith and true repentance, and found pardon, with a considerable part of his family, and joined the church. This old gentleman continued in the church to the fall of 1845, when, at about ninety-five years of age, he died in peace. There was another man in that section, by the name of Perez Steele, who was also converted, and whose wife had long stood a solid pillar in the church. With his aid, and a few other substantial and faithful brethren, (for the strength of the society as to property is small,) they have recently built a fine church. The site was pre-

sented by a member of the Presbyterian Church, who ought to have been a Methodist; for, according to his own statement, at a mourners' meeting at Jacob Smalley's the power of God was so upon him that he trembled so that he caused the looking-glass to shake. At that meeting the power of God was *almost visibly* displayed.

In the same section of country there were celebrated a love-feast and sacramental occasion, in a church called the Union Church. I will mention a circumstance at this place, to show the power of early vows made and performed by parents to children. A young lady requested the permission of her father to attend a ball. The father took the daughter into a room by themselves. He said to her, "When you was a child, I had you baptized in the name of the Holy Trinity. I there promised to teach you the ways of the Lord, and to bring you up in his fear. I have striven to do so, prayed for you, and now you are of age to act for yourself. Will you now go to a ball, and wound the feelings of your father?" With this affectionate appeal, the daughter's heart gave way; she wept and said, "No; I will never wound the feelings of my father. I will not go." Shortly after, I think in the love-feast, inquiry was made as to who needed religion in this congregation. This young lady was the first to raise her hand publicly, and soon after became a subject of converting grace.

Though she joined the Presbyterian Church, she promised me that she would always dress in Methodist style. O that Methodists would always dress like themselves!

I have no great opinion of union meeting-houses; for, while I was striving to enforce the rules of Discipline at love-feast, there was an old heathen of a rum-seller who threw open the door, and would not allow it to be shut. But the Lord was there, and I believe considerable good was done.

The work of God on this circuit was very prosperous, both in respect to its spiritual and temporal aspects. The increase amounted to the number of eight hundred and forty-two. At the expiration of the two years, in consequence of the extensive traveling, severe and unwearied labor, which I underwent, with a respite of only four days a month, which I appropriated to visiting my family, to visit whom I had to travel eighteen miles, I found my constitution very much impaired and broken down—more so than was produced by any other labor of my life.

There were two things which, in my estimation, were the cause of this extensive reformation among the people of Jefferson circuit. I will not say of others, (for of this I pretend not to judge,) whether all the particular requirements of the Discipline were attended to or not; but as it respects myself, in the fear of my Master, who had employed me in his service, I was deter-

mined, from a conscious sense of my duty, to make the word of God and the Discipline of the church my invariable rule of conduct.

In reference to the word of God, I strove to observe that one particular: "Be temperate in all things." In general, I never allowed myself to sleep over seven hours in twenty-four, and I was careful to have the testimony clear in the view of all men, that I did not fail in visiting the sick, the widow and the fatherless, in their affliction, and to keep my garments unspotted from the world.

With regard to the Discipline, my brethren who have been ordained know its requirements, and no man can keep the ordination vows therein contained, without strictly attending to every part. One particular rule I found to have great influence on the people; that is, "To read the rules of the society, with the aid of the other preachers, once a year in every congregation, and once a quarter in every society." My plan was to do this to the public congregation the first time around my circuit; and would it not be well if this course were made *obligatory* on every preacher?

And I was careful to insist upon inward and outward holiness, according to the answer of the second question in Sec. 12, "The most effectual way of preaching Christ is, to preach him in all his offices, and to declare his law, as well as his gospel, both to believers and unbelievers.

Let us strongly and closely insist upon inward and outward holiness in all its branches."

That this plan of preaching holiness must necessarily be attended with success, let the following extract of a letter, which I take from the *Christian Advocate and Journal*, attest. It is from the Rev. Mr. Caughey, a member of the Troy Conference, at the time of writing in England. The extract will speak for itself:—"I rejoice to tell you that the Lord is still with me in power. I spent from June till the beginning of October in the ancient city of York; and preached at the rate of six times a week, and nearly two thousand souls were saved;* thirteen hundred of these were justified freely through the blood of Jesus, the rest were cases of entire sanctification; five hundred had been members of the Methodist Church, (in name,) and of other churches—and about eight hundred from the world, and the rest belonging to other circuits adjacent. So though York received so large a share in the blessed work of revival, York circuit reported but four hundred increase. I visited Chesterfield, near Sheffield, next; and, during the first two weeks in October, five hundred were saved. In the beginning of last month, I spent one week in Don-

* "The phraseology of brother Caughey is somewhat singular; yet perhaps not more so in our day, than that of Mr. Charles Wesley in his day:—

'Saved to the utmost, saved below,
And perfectly like thee!'"

caster, fifteen miles from Chesterfield; and over four hundred were saved, of which three hundred were conversions; the rest cases of sanctification. One of the nights of that week will not soon be forgotten; it was beyond anything I have ever beheld. My text was, (Acts xv, 9,) 'And put no difference between us and them, purifying their hearts by faith;' about one hundred and fifty-five were saved on that occasion. On Saturday last I arrived in this place, (Macclesfield,) and preached twice yesterday, and about one hundred and six were saved. So many gave their names as trophies of the grace of God. I have seen several hundreds saved since I wrote to you in May last. Sheffield returned an increase to last conference of more than one thousand members, and four or five hundred on trial, as the result of the revival in that city. O how good the Lord is to unworthy me!—never shall I be able sufficiently to praise him. I wonder, I adore, I admire, his love to the children of men! All glory be to God most high!"

CHAPTER IV.

Delaware circuit—Number of accessions—Long and tedious routes—Case of the unconverted judge—The dying woman—Another incident—Conversion of an infidel—Traveling and hospitable entertainment—Domestic difficulties—Unpleasant feelings—The lady in New-York—Good times—Firm people—Meeting—Case of the old lady—Woman converted in a family prayer meeting—Camp meeting—Order and harmony—Persons sanctified—A circumstance—Narration of a serious calamity and sad catastrophe—Several sketches.

IN 1823 I was stationed on Delaware circuit. This circuit comprised nearly the whole of Delaware county, extending on both sides of both branches of Delaware river, down as low as the long flats, on the east, or to the entering in of the Beaverkill.

The number of additions to the church during the preceding four years, some of the events of which have been narrated, was thirteen hundred and eighty. On my subsequent stations and circuits, the exact and specific numbers of increase to each cannot be given, in consequence of not having the Minutes at hand to which to refer. But though the numbers were not so large as on the former circuits, they bore a proportionate ratio to them.

I will now proceed to a narration of the succeeding events and circumstances of my life, commencing with Delaware circuit.

On this circuit there were some very long and

tedious routes, I being often obliged to ford the Delaware river. Once, in particular, my wagon came apart in the river. But the magnitude of the work had such a bearing upon my mind that difficulties were soon forgotten, and left behind, only to be revived in this Auto-biography, as reminiscences pleasant and instructive to reflect upon. I will here mention a few incidents, in detail, connected with this circuit.

The subject of the following narrative was an unconverted judge who was sick, apparently nigh unto death. By the request of a friend, I called to see him. Previous to my call there had been another minister, who when leaving said, "I have no hope for you, judge; neither for soul nor body." The judge was of course offended, and therefore determined not to allow any stranger to enter his room. However, after I had been in the house a short time, I was invited into his room. Soon after I entered, the judge beckoned me to him. I made some remark touching his sickness, and near approach to death; and asked him how he felt in view of another state of existence. He replied that his mind was in a state of perfect peace, and that he wished to keep it so. I thence concluded that he wished me to say no more to him on that topic. Nevertheless, in a few moments he requested me to come to him again, and remarked, "Perhaps you may think I answered you abruptly." I said, "We Christians think that in order that a man may be

at peace, and feel prepared to die, it is necessary that he should have experienced a change of heart, and the pardon of his sins." With great earnestness he asked, "How shall we come at it?" I then concluded that it was my duty briefly to state to him the design and effect of the atonement of Christ. 1st. In answering the demands of the law, which was violated by Adam, and which violation involved all his posterity in condemnation; and by virtue of Christ's righteousness all Adam's posterity were restored to a state of "justification of life:" and, consequently, that all infant children would be saved. "But," I also said, "you and I have sinned willfully and egregiously against God; and, on our part, as sinners, there is no other way but to humbly repent before God, and believe in the Lord Jesus Christ, for pardon and salvation." The judge, with his eye fixedly upon me, said, "That looks reasonable." I answered, "Yes, it is right, and there is no other way." Directly he said, "Will you pray with us before you go?" and appeared to be very much affected. The family all came in. I told the judge that he must pray for himself. I knelt down and besought God in his behalf, he accompanying me with great seriousness and fervor. When I arose, I said, "Judge, believe that God will bless you now." He said, "O! can it be possible that God will have mercy upon such a sinner as I am?" I said, "Yes; for Christ came to save sinners."

The judge did not die ; but from that time began slowly to recover. After a lapse of time I was invited to preach at his house. While conversing with him, he voluntarily promised, that if he could not do any good, he would try and do no more evil. But repentance and the accompanying fruits have not been seen. We leave him to his own Master to stand or fall.

Here, in view of approaching death, was repentance—recovery—and the reformation one would have been led to expect, under the circumstances, did not appear.

The desire and prayer of the writer are, that if this notice reaches the judge's eye, it may lead him to the same God that he prayed to upon his seeming death-bed.

I do not mean to say that there is no faith at all to be placed on death-bed repentance, for facts prove the contrary. A person surviving may show forth the fruits of holiness, etc., and I believe it is the duty of every minister, when called upon, to visit unconverted persons upon beds of sickness ; to go in the full assurance of faith, otherwise they may be the means of damning a soul.

“The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise.” Psa. li, 17. Take courage, then, despairing sinner, and be assured that He who produces this state of mind in thee will not despise the sacrifice ; but will sooner or later cause

thy heart to rejoice. Allow me here to state a fact that will illustrate the preceding words:— During my ministry a man called at my house, to have me go and see his wife. I did not go upon the first call, as the message was not very distinct, having been left during my absence from home. In eight days after I received a second request. I did not go; and I here record my fault in not going immediately, hoping it may be beneficial to others, and excite to a more prompt attention to their duty in this regard. In eight days, again, while engaged at home, an impression came upon my mind as though some one had spoken to me, “Go and see that woman.” I immediately had my horse brought, and went to the place, a distance of about six miles; found the woman near death, so far reduced that she could speak but a few words—her mother-in-law acting as spokesman. I learned that she had formerly had deep impressions with regard to religion, under Methodist ministration, and also from the counsels of a pious mother. I was led to believe that she had, during her previous life, at some time experienced the blessing of justification; but she had never made any confession of it; and at this time her greatest trouble was a sense of her native depravity. She would exclaim, apparently in the greatest agony of mind, “O the vileness of my heart!” “O,” said she, “must I die, and go to hell; to dwell with all the vile and wicked characters of the earth?”

Afterward, mentioning one man who had denied the Bible, and died an infidel, she spoke, in tones expressive of the greatest horror, of the idea of dwelling with such characters for ever. "My case is gone," said she, and I could adduce no promise from the Bible that would afford her any comfort. We prayed for her, seemingly without any effect. After a short time I prepared to leave, and as I was passing toward the door, her look manifested great anxiety, and spoke in language more plainly than words could have done. Consequently I turned again to her and said, "I will present one case more." One trouble of her mind was, that she ought to have served God, but had not done so. I then presented to her mind the thief on the cross. While doing this, I saw very plainly that her countenance brightened up, probably with faith and hope. I then said, "Let us pray once more for this poor dying sinner." I knelt at the foot of her bed, and as I prayed she also prayed. The substance of her prayer, as near as I can recollect, was, "Have mercy upon me, Lord Jesus, a poor dying sinner." Directly she clapped her hands and said, "Pray on; He has come, he has come." I could pray no more. I had asked her before, "Do you love God?" She answered, "I dare not say so." In a dying position, and near the time of her exit, I asked her, "Do you now love God?" she nodded assent. I then said, "Are you afraid to die?" She shook her head negatively, and in

a short time, with a smile upon her countenance, and, apparently, in great peace, took her departure.

Glory to God, my Redeemer! I can never reflect upon the circumstances connected with this occasion, but my heart is filled with joy. The house, at the time, seemed filled with the glory of the divine presence; and I have no doubt that God manifested himself to the subject of this notice, and filled her with the fullness of God. This lady was Mrs. Jane Fuller, of Davenport, Delaware county, New-York.

I have reason to fear that many precious souls, in consequence of a lack of strict attention on the part of their leaders, are erroneously led to believe themselves safe, when no spiritual change has taken place in their hearts. It is the duty, therefore, of every pastor and leader to inquire with rigid minuteness in regard to the spiritual condition of all members before they are received into full connection. This should always be considered an imperative duty; for who can with calmness and composure reflect upon the consequences of its neglect? The following case shows the advantage of attending to this duty:—

While making a tour of Delaware circuit, being in Middletown, after preaching and holding class meeting, there was a certain sister presented by her leader for full membership. I inquired if she had been baptized; further, if she was satisfied of her adoption into the family of God,

by regeneration and sanctification? She replied that she had not the evidence of them. I observed, that she could not be admitted to the church; but I would advise her to continue on trial for four weeks; and pray earnestly that God would endue her with such qualifications, and communicate to her convincing and satisfactory evidence that she had become a child of God. She acceded to the suggestion, and in four weeks was present again, examined, and was able to answer, "I have good news to tell you;" and with trembling limbs and voice, said, "I have followed your advice, and the happy result is, that I have found the pearl of great price, and my soul is now happy in God's love, and *I know it.*" She was upon this testimony unanimously admitted to full membership. Not long after, she was attacked with a hectic fever, which terminated her mortal career. While taking leave of her dear companion and children she was enabled to rejoice in that "perfect love" which casteth out that fear that hath "torment." Thank God. Amen.

Now if we had passed over this case carelessly, and without precision, the probability is, that this soul would not have been fully prepared to take its flight to the unseen world in peace.

The following is the case of a man trained up in infidelity, denying religion and the Bible, whose little daughter, eleven years old, on a bed of sickness, when near death, was truly converted

to the Lord. She called her eldest sister, and held her by the hand till she promised to pray twice a day, as long as she lived; then called her father, her hard-hearted father, and said: "Dear father, I am about to die, to leave you all, and now I want you to promise me, that you will do your duty to the family which are left, and pray with them daily." The father in tears, with a feeling heart, tried to satisfy his daughter. She soon died very happy in the Lord. Mysterious are the ways of God. Some time after I was invited to take dinner with this gentleman. Our friends said I had better stay away, as they apprehended he would treat me ill. I said, "I will venture." After dinner we had a conversation. At the close the major said, "I must acknowledge a few things." "Very well," said I. "1st. I cannot see that your religion does you any harm." "No, sir, not at all," said I. "2d. If your religion should be false and mine true, I cannot but see that you are as well off as I am; but if yours is true and mine false, I cannot see what I have to depend upon." "Very good, major, this is good logic; if you keep on you will probably find the right way. You had better take the Christian Advocate and Journal." "What paper is that, sir?" I informed him. He said, "Direct it to me." I did so. A few months after I left the circuit I had to pass through his neighborhood, and left an appointment to preach in the school-house. After preaching I gave the

privilege to any one to speak on the subject of religion. Who should rise but the major, in about the centre of the congregation. He said, "My neighbors, you will be somewhat surprised to see me rise here, knowing my former sentiments. I rise to declare to you that I now believe in the truth of the Christian religion, but have none. I ask the prayers of this whole congregation." Soon after this the major came out, publicly, a bright witness for Christ. I believe that his wife and whole family are gathered into the church. Twenty years, or more, have passed—the major has been faithful, and has held responsible stations in the church, and has also been a bold defender of the truth.

Miles and miles have I traveled on Delaware circuit without coming across a single human being, and not meeting with any signs of life, except, occasionally, a chip-squirrel. Sometimes, in the night, to be sure, I would hear the screech of an owl or cuckoo; yet when I came across human society I was hospitably entertained. I found many good, friendly people; and often, when nearly discouraged, their hospitality, kind treatment, and comforting words, caused me, like Paul when he saw the Three taverns, to take courage and go on.

At this time I experienced the greatest difficulty in supporting my family; there being then nine individuals pertaining to it, and my extensive traveling was attended with great ex-

pense of wear and tear, through a mountainous country, over rough and stony roads, through swamps and briers, ripping carriages to pieces, and well nigh killing horses. The brethren, indeed, had a proverbial expression among them, that "I had killed one man and two horses." And this aside from the burden of the support of so large a family.

I was never allowed anything for house rent, except during two years, in all my itinerancy. No committee ever allowed me over seventy dollars for table expenses. Never did I receive the disciplinary allowance for any one year. It will be perceived, therefore, that with all my income, there must have been a large expense over and above my income, to support this large family of boys, in the care of a mother whose unfavorable state of health precluded her bestowing upon them all requisite maternal attention. To show more conclusively the inadequacy of my allowance to maintain this family, I will just state, that, for the single item of shoes and boots, I have paid fifty dollars in one year.

One thing has given me unpleasant feelings repeatedly; that is, my deficiency in literature, and the impossibility, with my means, to afford it to my children. Yet, notwithstanding, God was pleased to call two of them to the high office of the ministry, one of whom is now in active service.

From the small amount of property, which was

estimated at about sixteen hundred dollars when I began to travel, in the course of about six years I was obliged to abstract from this sum about two hundred dollars a year to make my family comfortable. Perhaps if I had faith enough, I could realize that my heavenly Father would provide the means to refund it to me as I should need ; it having been exhausted while I was laboring in his vineyard. Some tokens to this end have already appeared, although in a mystery. I might mention circumstances, but I forbear, save of one. I can only say now, in reference to it, that it stands firm in my favor, on the part of a widowed sister, of C—— street, New-York. Thank the Lord.

We had some good times, but no general or extensive revivals. Bezaleel Howe was my colleague on this circuit, who located his family in the parsonage house, near Aaron Gregory's dwelling. When we closed up, we found, after settling with brother Gregory, that his account for various articles, such as groceries, horse keeping, &c., amounted to forty dollars. We inquired what part of this bill must be paid back ? He answered, "Not any." He inquired if I had a bag with me. I said, "No ; why ?" He answered, "I want to send your family a bag of buck-wheat." I asked him, if he had had a good crop this year ? He replied, "Yes ; and I want a good one next year."

In addition to all this, we found that he had

paid eight dollars, cash, for quarterage. With open doors, and a liberal supply to both preachers and people at quarterly meeting, and all other times, he never was lacking in a ready distribution. This brother (who was suddenly killed in Illinois by the running away of his horses) and his family ought to be remembered by the church to the latest generation.

Delaware was long the name of that circuit, and it ought to have been continued in the history of the church, because it was so named in the commencement of Methodism in that region of country, and because it was the name of the county in which it was situated; and further, because the two great branches of the Delaware river had their source and ran through it, forming their junction in the lower part of it, which part was called Shehakin.

On what was then called Delaware circuit, there was as firm, well-established, and as good a people, as could be found in any part of the world. Here I will mention a few particulars of more recent occurrence. At Bloomville, there resides now a family that ought to be highly esteemed on account of their great liberality and hospitality *to all the needy*, especially to the ministers of the gospel. The united head of this family I received into the church, and baptized in the early days of my ministry. Had the father gone on to the high degree of perfection which was his privilege, he would have saved his dear

family much anxiety and trouble. We should stand fast in the liberty; and in order that we may, and not be entangled again with the yoke of bondage, we should invariably grow in grace. Character can only be retrieved by forsaking the evil, and perseveringly pursuing the good.

More recently still, I commenced a meeting in the church in that place at eleven in the morning; preached, and held class meeting, at which there were five persons forward for prayers, one of them being a lady more than seventy years old, who continued at the altar, weeping and praying, until there were few of the congregation remaining. I said, "If all the rest leave, I will not leave, as long as this penitent continues to cry for mercy." An old disciple, about the same age, who could pray in the Holy Ghost, remained by her side. About four o'clock in the evening her burden was removed, her soul was filled with light, with joy, with love, and peace. It will be seen that if rules had been observed, according to the construction of some brethren, this sister would have been obliged to leave, and in consequence not have obtained the blessing. I am not in favor of your "nine o'clock" men; might it not have been a similar case that St. Paul had on hand when he continued his meeting to midnight? No law, but the law of propriety, is to be observed in such cases as this. I now partook of a little refreshment, and this comprises about all that I have generally had for my labor.

I had then twelve miles to ride to reach my home; rough were the roads, and cold the night. When I had accomplished about one-half the journey, and was passing a friend's house, he very kindly invited me to put up with him that night. I told him I should go home. Said he, "No, sir; you can't go home to-night." By this time he had part of my harness off from my horse. "Go in, go in, sir," said he, "I'll take care of your horse." "Well," said I, "if you are determined to be pertinacious, I shall have to stop." I found at the house the man, his wife, a young lady, a grandfather and grandmother of the man. The woman had an infant in her arms. We conversed on the subject of Christianity up to eight or nine o'clock, when I proposed having a family prayer meeting. This course, by the way, I will just say, has been rendered a great blessing in my travels. The man observed to me, that he had been a member of the church a number of years, but that his wife was no professor. She had been brought up under the poisonous influence of close-communication Baptists. She was naturally a very smart woman; and, upon inquiry, she said she had no objection to religion, but wished she had it. In the prayer meeting the man prayed very earnestly and affectionately in behalf of his wife. When we arose, I noticed that the woman was very much affected. I said, "Madam, if you feel the need of religion, and wish us to continue

to pray for you, you will evince it by kneeling ; it is a matter upon which you must act personally ; perhaps you will never have a better opportunity." After a moment's pause, she fell upon her knees. We all joined in prayer for her. Four of us prayed twice each. She prayed constantly for herself, confessing and bewailing her exceeding sinfulness. She told us, during this exercise, that she had been taught to believe the acquiring religion was a long, progressive process, and that the *power* among the Methodists was all a delusion. I said, "Madam, in both of these you are mistaken ; if it were man's work, it would be long ; but God's work is done instantaneously. There is a vast difference as to time in *our* seeking religion and *God's work*. He that believeth shall be saved. As to the power among the Methodists, you will know more about it when you feel it." Part of the time we were upon seats, but she continued on her knees.

After some considerable time I found she began to experience some comfort to her mind. Said I, "If the Lord Jesus were here to-night, and should say to you as he said to Simon, 'Lovest thou me ?' what would you say ?" "I would say, Yea, Lord." I then said, "You had better take your seat," which she did, and took her child in her arms. She continued to be very much agitated. Some one took her child. She immediately lost all physical strength, and re-

mained nearly without motion for the space of three quarters of an hour, when she began to revive, and clapped her hands, and said, "Glory!" in a subdued tone of voice. Directly she clapped her hands with a great deal of vehemence, and in a louder voice cried, "Glory to God! my sins are all forgiven! I would not be as I was this morning for all this world." We all praised the Lord, and gave thanks in her behalf, in which she joined, manifesting great happiness.

I did not think that we had been employed long, for I took but little note about the time, but the fire had gone out. When it was reignited, and some tea and refreshment prepared, and we had sat down, the cocks were crowing. I record this incident of my life with great pleasure, when I consider the condescension of God in making use of so feeble an instrument to accomplish any part of his work.

An event, in connection with this woman, goes to show the power of the gospel over the prejudice of education. "Though she had been trained up to believe that no other form of baptism was correct than that performed by immersion—according to this notion, none but those who have been immersed would have a right to partake of the sacrament, and on this ground "close communion" is established—I say, though this was the case, the next sabbath this woman joined the Methodist Episcopal Church upon her own choice, and was baptized by sprinkling.

While traveling Delaware circuit, there was a camp meeting held, on which there had been held but one before, which was attended with great good. Late in the fall of that year my mind was very much drawn out for the prosperity of Zion and the salvation of souls. I finally made up my mind that it was best to hold a second camp meeting. And as I did not like to appoint it on my own responsibility, I made a journey to Newburg, for the purpose of consulting my presiding elder, the Rev. Eben Smith, on the subject; and, after a long debate, he gave his consent, in these words: "Go along, John, and appoint your meeting." We could not fix on any suitable time before the twenty-seventh of September. The presiding elder came on the night previous, which was very cold, and the morning of the meeting was frosty, in addition to many other discouragements; but I had strong reasons to believe that the appointment of that meeting was by the order of Almighty God, and that he would prepare the way and superintend himself. By the time that the meeting was to commence, there was a material change in the weather for the better. The air was calm and warm as summer. The people came on like flocks of bees. One man, in particular, came a hundred miles for the purpose of obtaining salvation, and was not disappointed.

This meeting was conducted with great order and harmony. One circumstance, with many

others, is worthy of notice :—A sister, the wife of Nathan Williams, Esq., from Long Flats, town of Hancock, being present, who was only a babe that had progressed no further than to obtain the blessing of justification, became very uneasy and very much tried in her mind; so much so, that she determined she must leave the ground and go home. While she was in this state of perplexity and unhappiness, my dear wife, who is now gone to heaven, with whom she had formed some acquaintance, said to her, “Let us go to the prayer circle, and see if there is not a blessing for us.” They had been but a few moments in the exercise, when the Holy Ghost came down upon her, and the operation of his sanctifying influence was so powerful, that she fell to the ground, and shortly shouted forth the praises of God, being filled with that “perfect love” that casteth out fear. After this gracious internal work, she no longer had a disposition to leave, but would have been willing, probably, to spend her life on the ground. Had she been contented to remain in her former state of simple justification, and had all the ministers and congregation been in a like state of mind, the best enjoyments that we could have had would have been mixed with doubts, fears, and darkness. We should have been little better to the world than a company of poor sinners, and the effect would have been corresponding. Now, we see how vitally important it is for

the conversion of the world, or of one sinner, and the true happiness and prosperity of the church, that all its ministers and all its members be wholly and entirely sanctified. At this meeting there were many such, and, as the result, about one hundred souls were hopefully converted to God. O, that the time may speedily come, when God's universal church shall be of this character!

In connection with this meeting I will mention the following circumstance:—While traveling on Sharon circuit, there was a gentleman and lady, both of whom had formerly been in the church, but who were now in a backslidden state; they said one to the other, "Let us go to a Methodist meeting once more." Accordingly they came in just as I was commencing. My text was, "*I will arise, and go to my Father.*" The word had effect. They both tarried at the class meeting. The woman appeared to be very much affected. I believe they were both very sincere. When they were returning home, the woman said to her husband, "Let us set out and serve the Lord." They agreed to do so.

Shortly after, I was invited to dine at their house. The man, his wife, son-in-law, and daughter, composed the family. All but the daughter were soon after converted.

If I am not mistaken, I said to this lady, "If you will bring your daughter to the camp meeting the Lord will convert her soul." During the

first prayer meeting on the ground, three of this family arrived. "Well," said the mother, "brother Bangs, you said if I brought my daughter to this meeting, that God would convert her soul, and I firmly believed what you said; and here she is."

The daughter at once repaired to the prayer meeting, where she experienced religion, and has ever since remained in the church.

When I was about to leave the circuit where this family lived, I found this sister shedding tears. I said, "Sister, I have always thought when I saw people crying when ministers went off, that they would soon backslide." "Well," said she, "I am not going to backslide," (and truly she has not backslidden,) "but she wished she had ten dollars to give me." "Never mind your money," said I, "but be faithful to God." She told me that for every time I came and preached at that place she would give me a dollar. And whether I went there for the sake of her dollar or not, I believe she has given me more than twenty.

Notwithstanding all the love and friendship that subsisted between this family and myself, their charity suffered a slight lapse, in consequence of a difference of views between us, touching *female preaching*; especially in reference to Mrs. Thompson, a woman who was at that time carrying away the unwary and fickle, as a mighty water carries flood-wood, by her

unwarrantable rhapsodies. And as the flood-wood settles down upon the subsidence of the waters, so the people have settled into a state of quietude and calm reflection under the ministrations of a regular order of men called and sent of God.

But I can say, from a conscious feeling, that my love, friendship, and prayers have been steady in reference to this dear family.

At the same camp ground above mentioned, where there was another meeting, at a subsequent time, held under the superintendence of the Rev. Daniel Ostrander, the following calamity befell us. There were many opposers; and all that strive to promote good, will suffer persecution. At this meeting there was a large four-horse wagon which came from the town of Windham, with a numerous company of men, who were more like savages and heathens than human beings. As it fell to my lot to take the principal charge of the order of the meeting, I was frequently called in places of danger. One evening, knowing that there was much improper conduct going on, I took a friend's horse, and rode out to examine this rude company; and with regard to this particular I would wish to say, that my proceeding might have been considered as presumptuous, and I myself would not wish to justify the course, for instead of going alone, I ought to have had two or three other brethren with me; but it so happened that I went

singly. I rode from the camp ground down the road to a certain barn, where there was a huckster's shop, of which I made an observation, and turned about with a view to go back. This was the last that I can remember, until I was near the edge of the camp ground, with my arm through the bridle, leading my horse, with my hat-band wound round my fingers. Some of the brethren met me, and inquired what was the matter; but I was in such a condition as not to be able to tell them. My overcoat was torn to the extent of the size of a man's hand, just above the blade of the arm, as though some one had violently grasped me there. The joint of one of my thumbs was badly injured. On one of my temples there was a considerable soreness. My ears, mouth, face, and clothes, were besmeared with dirt and mud.

When I started on this reconnoitre, as a precautionary disguise, I took a friend's horse and hat. Some who have been made acquainted with the particulars of this affair have affected to blame me for so doing, but I am unable to say whether this had any agency in producing the denouement of the undertaking, or not.

I was conducted to a tent where I spent the night. There were much solicitude and attention manifested and bestowed upon me, as I afterward learned, and the prayers of the church were constantly offered in my behalf through the night, especially by my worthy presiding elder. The first thing that I noticed, after this catastrophe,

was the language of my daughter, who had sat by me through the whole night; and this language she had continued to repeat all night. About sunrise I heard her exclaiming, "Father! father!" From this time I began gradually to come to my senses. Dr. Barrett was present at the time; Dr. White, from Jefferson, was also called. They could not fully decide whether it was a fit, or whether I had been knocked down by some ruffian. But the subject appears no longer in the dark. I have been informed by a man, who was one of that company, who has since experienced religion, that he saw me knocked off my horse with a club. Thus the mystery was explained.

I was removed from the ground to a dwelling house; my wife was sent for, who was about nine miles from the place. I was not able to perform any further duty. I wish here to record the particular attention shown me, at this meeting, by a sister whose name was Adaline, who was the wife of the Rev. Rodman Lewis, then a local preacher in the Methodist Episcopal Church. While I was using my endeavors to break up this huckster business he was heard to speak in favor of it, inasmuch as the huckster was his brother-in-law; and he wished him to have the privilege of making some profit by it.

From my observation of this business of hucksters on camp grounds, the curse of God has

fallen upon men who have been so engaged. Both of these men have fallen from the purity of Methodism; one of them into the awful infidelity of Arianism, and the other into a state not much better.

In reference to the catastrophe above narrated, I can safely say that I have never felt any other disposition than to pray for my enemies. I am credibly informed that the man who had the temerity to perpetrate such a villany upon me has gone into the presence of Him who will judge righteously. I will not make any reflections upon poor, weak, and depraved human nature. Had not the men implicated been neglected in their early education, and had they not been corrupted by the awful practice of drinking spirituous liquors, they would never have been found in such malicious practices, and marked with such disgrace. Let all parents weigh this matter, and delay not in the performance of their duty with reference to bringing up their children aright, before the tree is so grown that it cannot be bent in any way for good.

In consequence of the injury I received from the above maltreatment, my head was for a long time seriously affected, so much so, that, at times, my mind has been entirely absent. I know of once riding in my wagon, a distance of two miles, without observing things around, and without any knowledge whatever. I have frequently had my text and arrangements made for

public worship, and when arriving there, have not been able to recall either; so that I could not collect my ideas, nor offer a subject that would be satisfactory either to myself or the congregation. It was on this account that I applied for and obtained a supernumerary relation to the conference.

I will here subjoin a few sketches, disconnectedly. One instance to show that the exercise of true religion will go to destroy the contracted and bigoted notion of close communion. The following incident will illustrate this point:— After preaching at a week-day appointment at a block school-house, near one of the branches of the Schohariekill river, as my custom was in those times to give people free toleration to express their feelings in their own way, I did so on this occasion. After many had spoken with great freedom and feeling, a certain lady, that could not be well unnoticed, as she was decorated from head to foot with many needless ornaments, especially for a professor of religion, arose, gave a brief but brilliant relation of her former experience as a Christian, and of her enjoyment at the present meeting, among a people who are not by the Calvinistic Baptists considered orthodox. The correctness of her style, the purity of her language, flowing from a full soul, as wine from a vessel; her expressions manifesting great warmth of love, and proceeding from a heart touched with holy fire, engaged

our attention. For a moment we lost sight of her needless artificials, and were enabled to exercise that charity that hopes all things, and covers a multitude of foibles.

When the meeting was ended, I approached this lady and said:—"Madam, what society do you belong to?" "I belong to the close-communion Baptists," replied she, "but I declare to you I am open communion to-day." Had this woman continued in the same state of feeling and line of duty as on that day, she would have ever remained an open-communion Christian, as all Christians ought to be.

I will here give another circumstance, the relation of which may be of some use to excite diligence, both as regards ministers and young converts:—In the year 1845, as I was passing on a missionary tour to the north, in the town of Warren, a beautiful grove, I noticed a pure stream of water. It immediately occurred to me that it would be a highly suitable place for a grove meeting. It seemed as though some unseen existence held converse with, and prompted me to have such a meeting held there, if I could procure the approbation of the people. The people gave their approbation by preparing the ground and seats; and, accordingly, the appointment was made, to commence on Monday at eleven o'clock. The meeting continued up to Tuesday evening. I preached four or five sermons. The presiding elder was present, and preached one.

The result was, that some prejudiced, hard hearts, and some backsliders, were changed in their feelings and views, both Methodists and others. In closing up, those who needed religion, and those that had no religion, but a desire to seek it, were invited to a prayer meeting. The majority attended. Some knelt down as penitents, earnestly seeking pardon. A certain lady, the wife of a doctor from England, found the pearl of great price, and was made very happy in the freedom of the gospel. Twelve hours from this time, in her own family, she spoke to her husband on the subject of family prayer. He, as all husbands ought to do, gave his wife the privilege to pray in the family. The Bible was read, and prayer was offered by this child, but twelve hours old, to Almighty God. Now, for the encouragement of young converts, I have been credibly informed that the doctor has been truly converted, and thus made an assistance to his wife in the way to heaven. Glory to God!

The following circumstance will show the great danger of delays, and the great necessity of timely and faithful warning. Will not the blood of many be required of shepherds, and dumb dogs that lie down and will not bark? When the shepherds become slothful and negligent, or leave their flocks, the wolf enters the fold and produces havoc and destruction. And how will such shepherds be able to render a joyful account to the universal Shepherd at the last

day? It has always been the order of Providence that his people should be instructed and fed by others. "And Peter said, Lord, thou knowest that I love thee; Jesus said, Feed my sheep." See Acts iii, from the eleventh verse to the end. It may therefore be seen that it is incumbent on every minister of the Lord Jesus Christ to be faithful and assiduous in the discharge of the duties pertaining to his calling. "Feed the flock of God which is among you, taking the oversight thereof; not for filthy lucre, but of ready mind. Neither as being lords over God's heritage, but being ensamples unto the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. v, 23, 24.

While making a pastoral visit to a family, by the name of Hartwell, a member of the family gave a short account of her early experience. She said, that when a child, about nine years old, at Summit Four Corners, she was awakened, with many others, to a sense of her lost condition as a sinner, by the labors of my unworthy self. Her parents being Presbyterians, she was not permitted to join society, and, as she advanced in years, by mingling with the company of the world, she lost her enjoyment. She was now a woman of family, and at this time in somewhat delicate circumstances. She talked freely to me on the necessity of the enjoyment of religion, but still seemed to think that she could

not attend to it now. I said to her, "Madam, you may need religion before you are aware;" and bade her an affectionate farewell, with peculiar feelings. I heard no more of this family until I was called, not long after, to attend the funeral of this woman. But we here see the long-suffering and goodness of God in her case, for in her latest hours she sought and found comfort to her troubled mind, and died in peace.

While attending a protracted meeting, on Charlotte circuit, after preaching, I made it my rule to visit as far, and as many families, as was consistent with my other labors. As I was walking by a certain house, I noticed a person chopping wood in the yard. While looking, I had various thoughts suggested to my mind. Notwithstanding the man was a distressed looking character, with a superannuated chapeau over his countenance, and a black and dirty beard, and clothing that denoted either laziness or drunkenness, I made up my mind that, inasmuch as he was a man, though thus disguised, he was my brother, and that I would stop and see him. I saluted him with a "Good morning, sir. What may I call your name?" He gave me his name. I said, "Now I feel more for you than I did while I was on the road; I thought then you were my brother." I told him I knew his parents well, and had worshiped with them a great many times. I asked him if he had a family. He replied, that he had a wife and five

children. I further asked him if he was poor. "Very," said he. "Do you drink rum?" "O, yes, quite too much!" At this time, however, he appeared to be sober. "What are you going to do?" He replied, "I can do nothing, it is too late for me." He told me he was thirty-two years of age. "Thirty-two, only!" exclaimed I, "you may be a gentleman yet." He looked me full in the face, and said, "Sir, do you think so? What must I do?" I said, "In the first place, sir, you must leave off drinking rum." Well, he didn't know but he could do that. "What more?" he inquired. I told him he must pray to God. This seemed to be a difficult thing for him. I said, "You can ask favors of your neighbors. Can you not say, God be merciful to me, a sinner?" He said, "I can pray that much." I told him that this was as good a prayer as a sinner could make. I bade him good by, observing that I should remember him in my prayers. By this interview there were new feelings awakened in my soul for the reformation of poor sinners, especially drunkards. Not long after I attended meeting in the church at that place, and, in examining the class, I found this friend in an honorable place, with the appearance of a gentleman and a Christian. I said, "Well, friend, what can you tell me to-day?" With obvious emotion he observed, "Thank God, I am happy. I prayed to Him, and he had mercy upon me, pardoned my sins, and I love him."

With great humility he begged the prayers of God's people, that he might be faithful to the end.

Might not many inebriates be thus reclaimed, if I myself and every minister would notice them by the wayside? So follow the example of the Saviour.

CHAPTER V.

Coeymans circuit—Removal of my family—Disagreeable communication—Revivals—Home Missionary Society—Collection of funds—The subject submitted to conference—Brother Harvey Brown appointed missionary—Brown useful—I return to Jefferson—Embarrassing circumstances—Remarks—Points of discipline—Camp meeting—Justification and sanctification—Good done at camp meeting—Reflections—Persecution—Shaving off the tail and mane of my horse—Ludicrous appearance—Durham circuit—Five o'clock meeting—A fact set forth—Continue to labor—My horse sheared and wagon loaded with stones—Preach in a school-house—Camp meeting—Power and energy of preachers at camp meetings—I take a supernumerary relation—Aggregate number of accessions—Poor health—Burning of my barn, etc.—Loss of property—Providence of God mysterious—Barnes Baird—Prospect of usefulness—I go to New-York—My second marriage—Warren Journal—Children's meeting—Orphan boy—Labors in New-York—White Plains—Project for the amelioration of children.

THIS was the first circuit on which I ever moved my family, and the only one. And on this circuit I experienced more afflictive and severe trials than I had before been called to encounter, both from some of the people, and with reference to my own domestic concerns. But let them pass;

“For gnarling sorrow hath less power to bite
The man that mocks at it, and sets it light.”

I had one of the principal men of this circuit to say to me, that I did more hurt than I would ever do good. As to the truth or falsity of this assertion the people must judge. H—— J—— are the initials of this individual's name.

The extent of this circuit was, up and down the Hudson river, from Catskill to Bethlehem, over a reach of country averaging a width of nearly twenty miles. Notwithstanding all the discouragements and hardships, there were some revivals, particularly at Westerlo. Within the bounds of this circuit there was abundance of ground that might properly be called waste ground; and, inasmuch as the regular appointments on the circuit would not allow me to go out, I proposed to the official board of the circuit to form a Home Missionary Society. The conditions of membership were to be these:— Any person paying two shillings down was to be a member—ten dollars a member for life. On the life-membership subscription I collected one hundred dollars, which were to remain a permanent fund, and the interest, only, to be appropriated for the benefit of the mission. From those who paid in twenty-five cents each, I collected two hundred dollars. This was done during the first year.

When the subject was presented to conference, the Missionary Board paid no attention to it, because the money raised was not put into the general missionary fund. Brother Rice, my presiding elder, told me to go home and hire a missionary for myself. Accordingly, I commenced inquiring for a suitable man. I tried to get Moses L. Pendel or Rodman Lewis, but failed in both. I was then eight miles from

Harvey Brown's, at Summit Four Corners. I arose in the morning early enough to be at Brown's house just as he came out from his bed. He saluted me cordially, and offered to take charge of my horse. I said, "No; I am on the King's business, and it requires haste." I told him I wanted him to go to Coeymans circuit, and serve as a missionary for the Lord among the people. I have the cash in hand to satisfy you for your trouble. Said he, "If I can accomplish two things, I'll go." "Well, then, take care of my horse, and I'll go in and take some breakfast with you."

I left him—having this encouragement from him, that, if matters went favorably with him, he would be at our quarterly meeting at the stone church. I believe that brother Brown at this time had no license as a preacher.

This same brother Brown, previous to this, was at my house at Kortright, when my wife was so unwell that I could not attend my appointment. Brown had not yet received license either to exhort or preach. I requested him, however, to take my horse, and attend the appointment, and preach from my text. He concluded to go, and preached from the following words: "*Now abideth faith, hope, charity; these three, but the greatest of these is charity.*" And it was said that he performed the function well, and preached an excellent sermon.

But to resume the mission. On the day of the

quarterly meeting no brother Brown appeared, until after the conference had been some time in session. The brethren generally did not agree with me in the choice of the missionary. They wished to employ Joseph Law, who was not present. Brother Brown, being a man like myself, poor, did not look quite as sleek as some others. With reference to this I remarked, "You had better employ him; he is somewhat like a singed cat, to be sure; but he is better than he looks."

They finally concluded to take him on trial for three months. He acceded to the matter, and commenced his labors. The next day brother Brown related his experience in love-feast, in doing which he alluded to his giving out the warrant for my apprehension (before noticed.) Before he closed there was great feeling both on his own part and that of the congregation. I asked brother Jolly what he thought of my boy. "Indeed," replied he, "he has got the root of the matter in him."

He continued on the mission the year out, and then the people petitioned conference to have him returned as their preacher, which was complied with.

I believe that Brown was useful in many respects, but no general revival took place. One circumstance I will mention. As it was his business to visit from house to house, he called at a house near the foot of the Catskill Moun-

tains, to converse on the subject of religion. He asked the privilege to pray, which was rudely refused, the woman alledging that they hired a man to pray by the year.

From Coeymans I returned to Jefferson, where I traveled one year with Philo Ferris, and my endeavors to accomplish anything this year with this man were similar to undertaking to draw a cat tail foremost. For some part of the time his temporal business and concerns so absorbed his time and attention, that the church was left in the dark. For instance, sometimes he would be traveling with three horses, and that on the sabbath; but his race with the church was nearly at an end; and this may be looked for from every man who entangles himself with the world, when he is called of God to the great warfare.

Perhaps, however, brother Ferris might have considered, in view of his circumstances, that his course was unavoidable. I have found myself at various times, in the course of my itinerancy, very much involved and straitened in my circumstances, which I did not in the least anticipate when I first left home; and, probably, I was not as a wise man, who, when going to build, sits down first and counts the cost. Notwithstanding the difficult postures in which my family was often placed, I do not recollect, in the course of all my travels, allowing any of my embarrassments to hinder or impede me in the dis-

charge of any of the duties I owed to the church, excepting, of course, sickness.

By reviewing my "own course and that of others, I am led to make a few remarks : 1st. We are to take the oversight of the flock willingly and of a ready mind. This I thought I did, and still think so ; but yet I believe fully, that had I been less entangled and concerned with the world, and if I had been more fully endued with authority from on high, and had had a more intimate and deep acquaintance with God, there would have been a freer communication of good to me, and, of course, it would have been more like an overflowing fountain, which "shall be in us a well of water springing up." A man cannot offer to another, profitably, that which he does not possess himself. 2d. I would not discard the idea of having a sufficient and correct store of useful knowledge, both in Scripture and the different departments of literature. Yet, with all that can be obtained from literature, without all and every part of assistance derivable from Christ and the Holy Ghost, no man will be able to show himself a workman that needeth not to be ashamed : "*Without me ye can do nothing.*" And who can rightly divide the word of life, which is spiritually discerned, without the Spirit ? And who can be a wise and faithful steward, to impart to each one of the household his portion of meat in due season, who himself is not experimentally, and in every other way,

acquainted with the physical, moral, and intellectual wants of human beings? 3d. Bearing upon this matter is the following quotation from the Discipline:—Sec. 8, answer 1 to 3d question. “Be diligent; never be unemployed; never be triflingly employed. Never trifle away time; neither spend any more time at any place than is strictly necessary.” 2. “Be serious. Let your motto be, Holiness to the Lord. Avoid all lightness, jesting, and foolish talking.”

A part of the answer to question 4, says, “Do you expect to be made perfect in this life? Are you groaning after it?” For the last sentence in this quotation might be substituted: *Have you this experience in possession?* for the vilest man on earth may *groan after it*, and groan eternally. Let this condition be required from all candidates for ordination orders. And then this experience will be sought after, before that knowledge that puffeth up. Then the ministry of the church will be pure and powerful.

By an examination of ecclesiastical and profane history, we shall find that this character of men has been the main-spring, by which all the machinery of God’s great plan has been originated and kept in operation for the fulfillment of his great designs. These rules, then, must be considered imperative, and not to be dispensed with. And they must not, by any impure hands, be changed in the least degree.

While on this circuit, my presiding elder being absent, by his authority I, at a suitable time, appointed a camp meeting. I had to assist me the Rev. Samuel Merwin, from Albany. At this meeting we had good reason to believe that there were above seventy souls converted. One circumstance in this work we will notice, to show that there is always a distinct space of time elapsing between justification and sanctification, be it longer or shorter. A certain young woman had been for weeks and months weeping and groaning at the throne of grace for mercy, but had not been able to find it, until one evening, at a prayer meeting in a tent, she received to her satisfaction the great blessing of justification by faith. In a short time after, she was heard to say, "Why may I not be sanctified? I wish to be more holy." I said to her, "It is the will of God that you should be wholly sanctified." She engaged as earnestly for this blessing as for the first, and was not disappointed, but gave satisfactory evidence to all present that this work had been fully accomplished; and there appeared to be as much difference in her exercises and enjoyments, as there is difference between the moon and the sun.

One more case. A young man, of a very excellent and pious family, was suddenly called to try the realities of eternity by sickness. He earnestly sought, and by his own prayers and the prayers of his parents, found pardon. This

was but a short time before his exit. "I feel that my sins are pardoned," said he; "but I am not quite ready to go." His kind father said, "What more, my son, would you wish?" "My heart is not holy: I would wish to be wholly sanctified."

Jacob like, they wrestled immediately for this blessing, and he obtained it, when with triumph, as in a chariot of fire, he passed to the unseen world.

We are aware that the objector will evade all these evidences; hence we will advert to the law and to the testimony. "And he that speaketh not according to this, it is because there is no light in him."

We will now bring a few evidences from this source, to show that the above experience is Scriptural:—

1st. "Have mercy upon me, O God, according to thy loving kindness, according unto the multitude of thy tender mercies." On this quotation we wish to exclude all boasting, all dependence on ourselves, as it respects merit or worthiness. It also excludes all hope of salvation by works, either merited or obtained, only the work of faith and prayer connected with true repentance. Repentance we conceive to be something more than a bare desire; and it has been often said, and sinners have been bolstered up with the instruction, that if there is one desire left, they may yet hope for mercy. It is pro-

bable that the devils and damned spirits may have desires, and envy the happiness of the righteous. Where desire is accompanied with sorrow for past sins, and abhorrence of the present, with desire to break off by righteousness from all sin and covenant by grace to serve the Lord; such characters may be considered as prisoners of hope, and not far from the kingdom of God. But all the hopes of a sinner, shorter than this, are no better than the hope of hypocrites. "Blot out my transgressions!" This prayer, we conceive, goes as far as to be acquitted or justified; for it was the custom in those days, when the account was settled, to blot the leaf, or double it down.

"Wash me thoroughly from mine iniquity, and cleanse me from my sin." We conceive that the iniquity and sin here are what the Psalmist has reference to in the fifth verse, "Behold, I was shapen in iniquity, and in sin did my mother conceive me;" and this is what the Psalmist has reference to being washed or purged from, in the second and seventh verses, "Purge me with hyssop, and I shall be clean, and I shall be whiter than snow." Now we wish the reader, and every other person, when receiving the great blessing of the release of all their past sins, to observe, that they should not rest down under an idea that now all is well, though no doubt so far it is well. And it will be the desire of all persons that receive this first

blessing, if they are correctly instructed, very soon after justification, to obtain and to enjoy this thorough washing and cleansing, and being renewed wholly by the Holy Ghost, or spirit of burning.

2d. "Hide thy face from my sins, and blot out all mine iniquities." Psa. li, 9. "Create in me a clean heart, O God! and renew a right spirit within me." 10th verse.

The ninth verse has no word in it that touches the depravity of nature. The tenth verse is altogether to that point, and shows clearly a positive distinction between the two great works of God in Christian experience.

Now the man, either minister or lay member, that in experience knows no more than the first blessing here spoken of, will not be likely to go any further in his discourse and doctrine, for it is from the contents of the heart that a man speaketh. And whoever is blind concerning the second great blessing of Christianity, and undertakes to lead the people to heaven, will fall into the ditch; yet we do not say that a justified soul will be lost, if he goes on to that degree of perfection which is his privilege. And a man may rise to higher degrees of perfection, which will be to his great happiness and the benefit of others, after being sanctified.

3d. "If we confess our sins, He is faithful to forgive our sins, and to cleanse us from all unrighteousness." Now, to forgive and to cleanse are two things. One is to acquit from the guilt of

past crime ; the other, to remove the cause. "Make the fountain pure, and the streams will be pure."

4th. Notwithstanding all of God's work is in its nature holy, it remains for the objector to show that the work of God *begun* in man, makes his heart *pure*.

From the quotations above, the objector may see that "we have also a more sure word of prophecy ; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place."

At the above-named camp meeting there was much good done ; not only in the conversion and sanctification of souls immediately thereat, but by the advancement of the cause of true Christianity by the many fires that were there kindled, and that were thence carried out by the people in different directions. It was said that in a company that had come from Middletown, a distance of about thirty miles, about thirteen souls were converted, whose minds had previously been instructed and enlightened under the labors of the Rev. A. Calder, a man who was the means of accomplishing as much good for the time he labored among the people, as any other who traveled this side of the North river.

Camp meetings, when carried out according to the spirit of their institution, are a striking demonstration of the brilliancy and power of that aphorism of Mr. Asbury—that camp meetings were God Almighty's battle-axe. But inasmuch as God has said heretofore, when an

altar was about to be built for his worship, that if they lifted a tool upon one of the stones, it was polluted, God designs that his places of worship shall be plain and simple, like the gospel that is to be there expounded. In order that the true life and spirit of these meetings be retained, no huckster shop, victualing tent, or traffic of any sort, must be allowed at them.

At this camp meeting there were many opposers, and we had to encounter much persecution. The law had to be enforced in several instances, and many rude persons were forced to leave the ground.

Shortly after, at an appointment not far from this place, no doubt by some of those persons who had been ejected from the camp ground, the stable where my horse was standing was broken in, and, to their disgrace be it spoken, they cut off his *tail* and *mane*. The actors in this comedy I have never been able to discover. May the Lord reward them according to their deeds! It was really amusing to hear the boys laugh at the most uncommon and extraordinary appearance of the poor beast, whenever I passed astride of him.

We now come in the order of time to Durham circuit. Marvin Richardson was the presiding elder—the most solemn, solid, orthodox, and dignified of any elder that I was ever acquainted with. At a quarterly meeting, at South Durham, he preached on the sabbath a most

searching, powerful, and convincing sermon, from these words, "So speak, and so do, as those that shall be judged by the law of liberty." The meeting at this place was protracted for awhile, and many very important characters were won over, to the strengthening and building up of the church. We had a prayer meeting appointed at five o'clock in the morning, at brother Zoath Smith's. Nineteen persons were present—eighteen prayers were offered in one hour and forty minutes. This was about right—for they that make long prayers often devour widows' houses. It will be seen, and it should be very closely observed, that the average time consumed by each prayer was about five minutes; and from this to seven minutes, on ordinary occasions, should be about the length of a prayer, in order to be profitable. "Be not as the heathens;"—"for we are not to be heard for our much speaking."

I will here just state a fact, and leave the reader to form his own conclusion in the premises. As the stewards had divided the circuit, and allowed me to get my table expenses from one part of it, one cold winter's night I put up with a very rich man on this section of the circuit, whose name was Brande. In the evening I prayed with the family; in the morning the man prayed himself: he made a loud and long prayer. He prayed for me, and my dear wife and children, with great apparent warmth: he then rode with me in my sleigh

about three miles, and bade me good-by, without offering me a cent.

I went on to another brother's house, where I arrived the next evening, whose name was Doolittle, which name is worthy of remembrance. I prayed in the evening and the morning. I had no particular evidence that brother Doolittle prayed at all. From this place I was to put out for my family. I hence, naturally, was anxious to receive something substantial to supply their necessities. From this house I received a grateful token of love: First, a ham, weighing about thirty pounds; and, second, an old cheese that had never been profaned by a knife. "I speak as to wise men, judge ye what I say."

On this circuit I traveled two years, and continued to labor, declaring all the counsel of God both to saint and sinner, warning every man, and teaching every man in all wisdom, for the great purpose of presenting every man perfect in Christ Jesus. And, as I have ever designed to be faithful, and use no partiality, setting forth the judgments of God to the wicked, as well as his promises to the righteous, and as the wicked will do wickedly, I found many that were unwilling to receive reproof, so as to effect a reformation, and I continued to meet with less or more persecution as I passed along.

At one of my appointments, on this circuit, they commenced shearing my horse, but being interrupted, it was only partially done. At the

same appointment, which is called the foot of the Durham mountain, these servants of their black master loaded my wagon with large stones. I traveled nearly two miles up a mountain, where I was to lodge, before I discovered it; but none of these things moved me so much as to hinder me from pursuing my way.

I visited this part of God's vineyard in the first year of my itinerancy, and preached in a school-house, where nine persons presented themselves for prayer. All of them soon experienced religion, and joined the church. In this section, where the wicked undertook to abuse me and my horse, was a sister residing, who had experienced religion, when a girl, under my feeble labors: her residence was with the widow Cornwell, in whose house I often found a comfortable retreat. This young lady had become the wife of Lyman Elton; she, prompted by her own benevolence and energy, enlisted the assistance of the church, and made me a life member of the Missionary Society.

On this circuit there was a camp meeting held in the town of Windham, Greene county, on the land of Arad Lewis. Not being favored with the superintendence of the presiding elder, we managed to the best of our ability. Much good resulted from this meeting. Some very extraordinary circumstances occurred. One, in particular, was the conversion of a lady that had been trained up in the Calvinistic doctrine, who was

a sister of our beloved brother Sandford Strong. And, notwithstanding her former prejudices, and her present curse of a wicked, drunken husband, she was brought out in the full liberty and faith of free and full salvation, and was unspeakably happy. She joined the Methodist E. Church.

There was also a young lady who came all the way from Cairo to this meeting, of the family of the beloved brother, John Pine, and was truly converted to the Lord. Not long after, she died the death of the righteous.

It might be easily observed that God's ministers at camp meetings have more than ordinary power and energy. The preaching and exhortation, especially of Harvey Brown, were of a sublime and searching character. As he had formerly been a military officer, it would seem from his former knowledge, that he would be entirely able to adapt his mode of warfare so as to surround the enemies of the cross, and bring them to surrender and cry mightily before the throne of God, as being guilty and worthy of death; but many of them found their repentance was unto life. The church was greatly quickened, and several accessions made. Let camp meetings be perpetuated as long as sinners are converted and the devil displeased!

At the closing up of the two years on this circuit I took a supernumerary relation to the conference. It was thought by some of the brethren that my effective labors ought to come

to a close ; and as I wish always to feel myself bound, by reason of my ordination vows, to be subject to my superiors, I think I have generally felt willing to bow to their opinions, and take that course they judged best. In this relation I have striven to do what I was able to do, as a minister in this condition.

I have been supernumerary from that time up to the present, and have generally traveled from one to two thousand miles a year ; and have preached, probably, on an average, about twice for every sabbath. During my effective relation, it was said that I performed twenty-four years' labor in sixteen.

In the course of the whole of my travels, since I commenced an itinerant life, I have probably traveled more than one hundred thousand miles. In that time I have worn out several horses and wagons. One horse, in particular, that I bought of Alexander Cole, in Middletown, carried me at least fifty thousand miles : becoming afflicted with the glanders, I gave him away to a poor man. Some time after, when returning home from one of my tours, I was somewhat convicted in view of this faithful and useful animal, fearing that he was not well dealt by, and told my family that I would go and bring "old Pomp" home, and let him die honorably, and see him decently buried. I was afterward told, however, that the old gentleman was dead and gone, and was really glad, conceiving that he had done

enough service to entitle him to rest. And, touching his resurrection, I do not believe that it will ever take place, nor do I wish it. Therefore, peace to his manes!

The aggregate number of persons added to the church within the bounds of my travels, in connection with my colleagues, I suppose was about three thousand. And, perhaps, it would not be too much to say, that a great many more were converted who never joined the Methodist Church.

There are thousands of circumstances and minute details connected with my life which I find it entirely impossible to recall or recollect. It will be perceived that I have not kept a journal. But I shall endeavor promiscuously to narrate the more prominent events of my life for a few years past.

In the month of May, 1844, my health had become so far reduced that I was hardly able to perform any business that required much physical strength; and for several days and nights was so indisposed that I could procure but little rest, and on the tenth day of May I was so unwell during the night, that I did not take my bed till nearly one o'clock. After I had slept about five hours, which brought it to six o'clock in the morning, there was a most terrific thunder storm; and a sudden stroke of electricity penetrated the roof of my barn in two places; my horses, wagons, harness, barn implements, grain,

&c., with the barn and extensive shedding, were entirely consumed. Nothing whatever was saved.

The clap of thunder awoke me from my sleep. I said to my companion, "I think this must have struck somewhere not far off." In a few moments, as I was preparing to rise, some one at the door told me that my barn was on fire. I walked to the window, and saw that the fire was bursting forth with great vehemence and velocity from every side of the buildings. I took my boots, and deliberately sat down and pulled them on, as though nothing was the matter. I walked out, and stepped around, thinking that I might possibly save my one-horse wagon from under the open shed. When I came in sight of it, I found it all in a blaze. Notwithstanding the rain was pouring down in torrents, in a few moments everything was destroyed, except a few timbers.

I wish here to relate a circumstance, to show the depravity of human nature, from the effects of rum. In the commencement of the conflagration there were two stage-drivers in sight, who saw the lightning when it struck the barn. I heard them pass my house, and they did not apprise me of the fire. They stated, when they got to the head of the Delaware, their reasons; which were, that they supposed I was in bed, and, with an oath, they averred that they would not have made it known if it had burnt me up and all that I had.

The conduct of these poor, wicked, and fallen brethren, and the suffering of my poor horses in the fire, gave me more pain of mind than all the loss of property, which was estimated to amount to about six hundred dollars. Directly before the fire was extinct, there was a large number of the worthy inhabitants of that place present. One man, a Presbyterian deacon, said, "Don't be cast down, Mr. Bangs, you shall have a barn again."

And in the erection of one he conducted himself nobly, and evinced the character of a benevolent Christian. Many of the brethren in my own church, by their free and liberal contributions, evinced a magnanimity which was truly grateful on the trying occasion.

A considerable part of the loss was, by the kind efforts of friends, made up to me.

In one year previous to this, by the loss of horses, cattle, and damage otherwise, I sustained an additional loss to the amount of about five hundred dollars. When these things, and many others, some of which have been mentioned, are considered, it will be seen where much of my hard earnings have gone. Perhaps my heavenly Father has seen that this was best for me; and as to real and personal property I am now destitute. But He that hath numbered the hairs, and provides for the birds, without storehouse or barn, may be trusted with unwavering confidence and assurance. I hope soon to have

religion enough to say, that whatever state I am in, therewith I am content. Circumstances by which I am now surrounded, teach me that the providence of God is mysterious. My transient location, at present, is under the hospitable roof of a friend, yea, more than a friend, a brother in the Lord: he and his wife are the fruits of the gospel that was made known to them by my mouth while traveling on Sharon circuit, more than twenty-five years ago: the union that was then formed with these friends, from that time to the present, has been growing stronger and stronger. Their love to me has not been in word only, but in deed and in truth. The name of Barnes Baird will ever be associated in my feelings with true Christian regard. This place (and whereat I am now writing) is in the town of Warren, Oneida county, where I am engaged with a protracted meeting.

I find upon reflecting upon my past history, and my various entanglements, that the vigor and activity of my mind have been greatly curtailed. I find, however, at the present, much of this sort of difficulty removed. My head has not been so clear, and free from pain and absence of mind, for a number of years, as at the present time. I am also in the possession of good physical powers. I therefore anticipate with pleasure the prospect before me of being more useful.

For some time before my wife died, I was of but little use to anybody. Leaving my va-

rious concerns, I tried to employ my time in New-York; and after she died, I hardly knew what course to take. I thought, on the whole, it would be best for me to await the moving of Providence. After returning home from conference, which was held in the city of New-York, having no regular work assigned me, though I had a general appointment from conference on Jefferson circuit, at the first quarterly meeting, while the stewards and preachers were making their arrangements for the year, the subject of my labors among them was fetched up; and when they found, that if I served them, there would be some remuneration expected, they viewed me in the light of a boat, to be shoved out to sea without sails, rudder, or ballast. Under these circumstances I often had times of serious meditation; in reflecting upon my former life, in union with the companion of my youth, who had been so suddenly and unexpectedly removed from me. And as I am so constituted as never to be seriously affected in the midst of sudden emergencies, at this late hour of my life I began more sensibly to feel the consequence of my great loss and bereavement. The excellences of my worthy companion were not so fully appreciated before as after she was gone from me. Her rigid adherence to principle, which consisted in a fixed determination to act in the fear of God, was ever conspicuous. I often came to conclusions with reference to her

that afforded me much satisfaction. One was, to think that after a long life of much trouble and trial, she was permitted to leave the world in peace of mind, and that her suffering in her latest moments was comparatively small. And I could not but think, with much pleasure, on her happy state in the regions of everlasting day, in the company of her friends and six of her dear children. May I be so happy, when my work is done, as to join them in the abodes of the blessed!

I was again married on the seventh day of October, 1845, just seven months after the death of my first wife, to Mrs. Arethusa Palmer, of Maryland, Otsego county, N. Y., a lady whom I had been acquainted with nearly thirty years, and who was highly recommended by the proper authorities of the church.

I will here insert a journal which I have kept of a recent tour to the town of Warren, where I arrived on Wednesday evening, February 4th, 1846, and commenced a protracted meeting, which continued about three weeks after I first arrived. It will show the character of my present labors, in connection with my project in behalf of children, hereafter explained.

After passing over the Otsego lake, with great hazard, I arrived at my old friend's house, brother Baird. Repaired to the church, and after preaching by the Rev. Mr. Rockwell, offered a few

remarks by way of exhortation. Thursday night preached from Jer. viii, 22: "Why then is not the health of the daughter of my people recovered?" In this exercise, my mind was comfortable, solid, and not very much animated. Next evening preached from "Godliness is profitable unto all things." 1 Tim. iv, 8. There appeared to be more life, more feeling, and better attention. One young man, the sexton of the church, was converted and made happy. Saturday evening preached from Psalm cxlv: "The Lord preserveth all them that love him; all the wicked will he destroy." The excitement seemed to increase in a firm but slow degree. At the close of this exercise, a pedler, from the empire of Russia, came to the place of mourners, who was probably brought as far that evening as one that beheld men as trees walking. Sabbath, A. M., very severe, cold weather, snow blowing, and few people out. Probably the feelings and exercises were some like the weather. Preached from Psalm lxxxix, 15, 16: "Blessed are the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day. In thy righteousness shall they be exalted." In this exercise I was much profited myself. I believe some were convicted; and some others had their faith considerably increased. We had a very profitable class meeting, notwithstanding all, except one, gave a very inappropriate and uncalled-for

detail. Would it not be well for every man, before he expresses himself publicly, to consider: Do the place and circumstances justify what I am about to offer? Will it be for the general and individual good? Let every man judge for himself on these points.

Sunday evening preached from Proverbs viii, 4: "Unto you, O man, I call, and my voice is unto the sons of men." I believe in this sermon I had a tolerably good arrangement, and some good impressions were made upon the people. Monday night, from James iv, 8: "Draw nigh to God, and he will draw nigh to you." In the close, our Russian friend came forward again, under great exercise of mind, and received new tokens of good, and the next day appeared satisfied that he had found the pearl of great price.

Tuesday night I had for a subject James iv, 17. At the conclusion my feelings were peculiar: congregation large and unusually attentive. In the closing of these exercises a young woman presented herself for prayers, herself very earnestly engaged for the salvation of her soul. There was also a very aged lady who fell upon her knees, having been a backslider, who was again restored to favor, before the meeting closed, and made very joyful—the other went away deeply mourning.

Wednesday night, John v, 40: "Ye will not come unto me that ye might have life." We have great hope of the conversion of children.

One little boy, about ten years old, came forward; many of the congregation under conviction; my own soul calm and serene.

Thursday night, February 12: "But the end of all things is at hand; be ye therefore sober, and watch unto prayer." I felt much freedom, great anxiety for souls, and believe the word must have had effect in the congregation.

Friday night: "Cast not away your confidence." Hebrews. Had a very profitable and interesting meeting; a great deal of union and feeling manifested: two came forward for prayers—one was soundly converted, the other, who appeared to be very intelligent, spoke quite earnestly, to know whether it was not an abomination in the sight of God for a sinner to pray. She went away apparently not far from the kingdom.

Saturday rode eight miles, and preached in a private house to a small congregation, for the accommodation of a sick lady, from, "She arose quickly, and came to him." John xi, 29.

Left Warren on Saturday the 14th February, for Maryland.

In consequence of a severe snow-storm, tarried at home over sabbath and Monday. This sabbath makes one of only seven that I had been home in forty years.

On Tuesday, the 17th, went with my wife A—— to South Wooster, on business, and returned the same day.

Wednesday, returned to Warren in the evening; met brother R—— with a part of his flock, and some sinners, in a prayer meeting, which was a refreshing time from the Lord.

Thursday evening preached at the church, after which held a prayer meeting: one woman, who had a drunken husband, converted. Went home with brother St. John, whose mother had been a few evenings previously reclaimed, after having been in a state of despair for about twenty years: this is the woman mentioned before, as having been a backslider. In consequence of a severe snow-storm and wind, I was obliged to tarry at this place until sabbath morning, where myself and wife were comfortably and pleasantly entertained; and when we departed they treated us also with much kindness, as did the Melitans Paul and his companions—supplying us with many things that were necessary.

On Saturday we waded through the snow-banks, to visit the family of the above-named woman; found her able to give satisfactory answers to questions put to her relative to her conversion. Her husband was at home, and, from what we had heard about him, we expected rather a rough reception; but in this particular we were happily disappointed. After considerable conversation, principally on the subject of religion, he and his wife listening with great attention, manifesting of a truth that this was something that they had never before seriously

looked into; and, as we proposed to make our visit as profitable as possible, proposed prayer, which was readily consented to.

22d. Sabbath morning preached from Psalm li, 1, 2. The man above alluded to was present for the first time during the meeting, and probably for many years past. In the sermon I endeavored to show the great privileges of the gospel: 1st. To be justified, or have our sins blotted out; and 2d. To be thoroughly washed; to have a clean heart; to be made whiter than snow. This distinction between justification and sanctification must be contended for by all ministers, or the people will never fully understand the true meaning of the gospel. This doctrine seemed to touch fire to the souls of the brethren, which they manifested in class meeting by their high expressions of victory.

Saturday evening preached from 1 Thess. iv, 11; five forward for prayers, and two converted.

Monday evening preached again, at the church, from 1 John ii, 15: "Love not the world." 1st. Showed some reasons why we should not love the world—and if the reasons had all been shown they would have been many, and convincing; 2d. What was necessary, in order that we might not have undue or unlawful attachments to the world, by representing the Author, and his lawful claims—with higher objects. On this evening the woman's drunken husband was converted; one other man, the head of a family;

also had two children converted at this meeting.

Tuesday 24, P. M., two o'clock, preached from Malachi iii, 16. This was a pleasant time, and much love and union appeared to exist; five joined the class.

Tuesday evening preached from Zech. ix, 12; two souls converted.

Wednesday evening preached from Heb. iii, 15, where it is said, "To-day, if you will hear his voice, harden not your hearts:" one drunken backslider reclaimed.

Thursday evening preached from 2 Cor. xiii, 11: "Be perfect." This closing sermon, however imperfect, afforded me more pleasure than any other meeting I held. Very inclement evening, and but few attended; one young lady on her knees, anxiously desiring to find the pearl of great price.

27th. Weather more pleasant. I leave again for other fields of labor, without one unpleasant feeling on my part. The brethren on the last evening manifested their regards and love, not in word only, but in *deeds*. I feel so completely wound up with the friends at the Warren Lakes, that they will not soon become erased from my memory. "May the grace of our Lord Jesus Christ be with them all!"

We will now mention a few circumstances in connection with this visit to Warren, which may afford much pleasure to some, and we hope

profit to all. Soon after I came to this place, I was notified of a young woman who was very sick, a daughter of a brother and sister Acres, about nineteen years of age. One evening, after preaching, I rode a mile and a half to the place, and put up for the night. In the morning I was introduced to the young lady. At the time of prayer, with my Bible in my hand, I asked her, "Do you like to hear prayers?" She answered, "Yes, sir." I said, "What shall we pray for?" She answered, "That I may have religion." My mind was peculiarly drawn out in her behalf. When I left, she requested another visit. Shortly after, I understood that she expressed a wish to attend the meeting at the church, thinking that there she might find comfort to her troubled mind. She was so weak, that this request could not be acceded to. I proposed to the brethren to have a special prayer meeting appointed at her father's, in view of her case, and I believe there were about twelve brethren and sisters assembled at the time appointed, and they prayed in the Holy Ghost, and the effect was that which might be expected from righteous people. I believe, from the observations of the young lady afterward, that she was then justified.

After returning the second time to Warren, I learned that this young woman was rapidly declining. In consequence of the severity of the storm I was detained several days, after I designed to have made her a visit, and had not

the pleasure of seeing her until the day on the evening of which she died. I found her in great distress both in body and mind. This was a very solemn and trying scene, which I shall never be able to describe. May the Master grant me more wisdom to manage such difficult cases! Her trouble appeared to arise from a consciousness of the depravity of her heart. Her knowledge of the theory of religion was such, that she was fully convinced that she must be holy in order to enter heaven. Every prayer and every exercise appeared to be attended with the divine approbation, which, we believe, did gain ascendancy step by step. I prayed at this time by the request of the child. When making preparations to leave, she called me to come and be seated by her again. Her words, her looks, her tokens of kindness, fixed such feelings in my heart as will long remain—I hope for my good.

From the agony of her mind she still expressed a desire to be prepared for her approaching exit. She said, “Don’t leave me—I am afraid to die. Come here, mother; where’s father?” I fell upon my knees, with all present, a few moments in silence. Her cries and groans with ours, we humbly trust, were listened to and regarded by Him who is mighty to save, whose blood cleanseth from all sin, and all the stains of sin. Then I prepared again to leave, after giving her such advice as I thought proper. I remarked, “Make up your mind, and send me

word, and I will call and baptize you." She said, "I had rather it were done now." I again laid off my overcoat, and asked her father his views. He said, "Do as you think proper." I rehearsed to her the conversation between Philip and the eunuch, and explained to her the nature and object of baptism, as being the confirmation of her faith in the Son of God as her Saviour. To this she acquiesced. I made a short and appropriate prayer, and baptized her, not with a *drop* of water on the top of her head, as some improperly do, but I put a handful of water upon her forehead, which spread over her face; and as she quickly wiped it off with a handkerchief in her dying hand, her countenance immediately was changed; and we have good faith to think that, in her attending to this Scriptural ordinance, God baptized her with the Holy Ghost and with fire. Acts, chap. ii, ver. 38. In attending to this ordinance, Peter said, "Ye shall receive the gift of the Holy Ghost." About four hours from this time this lady expired, and on Thursday, 26th of February, her funeral was attended at the church. The sermon was preached by the pastor, from Amos iv, 12, "Prepare to meet thy God." Notwithstanding the uncommon severity of the weather, there was a large and respectable congregation of the community assembled, and from the appropriate and well-directed discourse great feeling was excited, and many tears were shed. May this providence be

sanctified to the bereaved friends, and especially to all the youth!

This young lady had, previous to her sickness, been much absorbed in the gayeties and pleasures of this life, and I would say, particularly to *dancers* and *frolickers*, TAKE WARNING.

I will here insert an account of some circumstances connected with a short itinerancy, and the providential commencement of a mission among children, and some of its effects thus far.

In December, of the year 1844, I received a very cordial and friendly invitation from some of the brethren and friends of the Greene-street church, New-York city, to unite with an elder brother in the ministry and one of my dear brothers, called doctor, to aid in carrying on a protracted meeting. I labored several nights with great pleasure and profit to my own soul. My principal object was to enforce the doctrine and experience of entire holiness with the direct witness of the Spirit. And as the ground had been previously broken up by the pastor then laboring there, the additional seed soon united with the former in taking root. Among several of the dear brethren and sisters, where the fire had already been kindled, was soon blown a mighty blaze, and they were filled with the Holy Ghost. Some inroads were made into the ranks of the enemy. Several Roman Catholics were converted and joined the church. There are many things connected with my short stay

with this people which I should like to mention, but shall have to forbear. Their Christian regard for me, so substantially manifested, is known in heaven. My heart and affections are in such a manner so closely and mysteriously united with this people, as is beyond the possibility of language to describe.

My visit to Jersey city, to Spring Garden, and several other places in those neighborhoods, gives me great pleasure to reflect upon. I received an invitation also to visit the brethren at White Plains, where the pure word of the Lord took great effect both in the church and in the hearts of sinners. Under the first sermon here, in the old church, the light shone so clearly, and the brethren and sisters were so thoroughly convinced of the necessity of a deeper work of grace, that about thirty of them fell upon their knees, and sought the blessing, which was, no doubt, measurably imparted to their souls. The meetings were delightful in both churches. Several very interesting persons were converted, but I believe these occurred mostly after I left. While I was present, a young man, of considerable fortune, was brought into the possession of those riches that are more durable than gold or silver. While on his knees one afternoon at the altar, he heard something said about a collection for "brother Bangs." He could help a little, he said, and handed the steward four dollars—a good fruit of the gospel. The members

of the church in that place were all very friendly and kind to me. I never was in a place where there was such a venerable and respectable body of men and women, that had been so long connected with the church. I could find but a small matter to act upon in the way of reproof. I thought, however, some of them, for the want of pure and perfect holiness, were a little too proud.

From thence I commenced laboring in the Forsyth-street church, New-York, in conjunction with brother Washburn, who was then unwell, and could labor but little. Here, also, I presented and proclaimed a full and free salvation, and that it was the privilege to be made free from all sin through faith in the blood of atonement. Many precious souls in this place also caught the fire of reformation, and entered more deeply into the spirit of this work, and became more useful. Here I formed acquaintances, which yet afford me pleasure in my more retired moments and serious reflections. I found great pleasure in visiting various families in their sickness and distress, widows and the poor. I will just mention one circumstance of a lady who was at the altar, praying and agonizing, until she appeared to be set at perfect liberty. She praised the Lord, and clapped her hands with great quickness. Some of the friends had serious doubts in reference to her sincerity. I said, "Let her alone." In the evening of the next day I called on this lady. I had been in her com-

pany but a very few moments, when, if my heart deceives me not, she spoke the language of Canaan too clearly to be mistaken. My faith was greatly strengthened, my soul animated, and I believe I felt somewhat as did Philip when he parted from the eunuch. These people also treated me with marked urbanity and cordiality. Their depth of piety led them to noble acts of benevolence. On Sunday evening, when closing up, some of the very affectionate friends said, "How are you going to get away?" I told them "I should run away, for I was half way home already;" my mind, at least, was quite there. I could not then believe that there was any virtue or goodness in me, or performed by me, that caused the people to treat me so kindly. On Monday, before leaving, a brother invited me to call at his house before I left. "My wife has something for you," said he. I thought, probably, she had some good wishes and prayers; but when I had prayed with the family, and was about to leave, the good sister, for so she was, according to her testimony at church, presented me with a quarter eagle, and another with a piece of silver. So much for stepping a little out of the way to visit a family. I returned my sincere thanks to the stewards and to the brethren that were so efficient in their efforts for my assistance. May their reward be great in heaven! I then made the best of a winter voyage to my family. I arrived on the 4th of March.

I shall never regret my labor and enjoyments while absent from home, during the time of the events above narrated; but the consideration of my absence from my wife, who was in very feeble health, is tinged with a shade of regret, especially in view of the fact, that she died shortly after my return, so that during about the last days of her life I was away from her. Her life terminated on the 12th of March, 1845, in great peace.

Soon after this, I undertook to arrange my temporal business. I sold off my real and personal property; and, after a balance being made, found that all I possessed was not sufficient to meet the claims against me—but my object is, as fast as Providence opens the way, to satisfy all demands. I was at considerable loss to know what course to take. At the annual conference, the ladies of the New-York Home Mission proposed to me to labor in their service. I should have been glad to accept this honor, but, after consultation on the subject, I felt and believed that the Lord directed me another way. I then made my arrangements to travel at large. By the kindness of my friends, at Delaware, I was privileged with a team, equipage, and carriage. I accordingly commenced traveling some time in June. From that time to this I have traveled, incessantly, in the two conferences of New-York and Oneida, nearly two thousand miles, passed through about forty towns, preached and held

about seventy religious meetings; the fruit of which has been, probably, the conversion of more than fifty souls. My attention has been more particularly directed to the children. One particular circumstance I will here mention. While at the village of Richmondville, some time since, the hearts of several girls were very much affected. One morning, where I lodged over night, I saw three little daughters come to the door; they partially opened it, and looked in. I invited them in. One of them appeared to be instructed to speak for the whole, who was a granddaughter of a brother that experienced religion when I traveled in that county, twenty-seven years ago. "Sir," said she, "we all three want religion." I gave them instructions, and prayed with them; shortly after, four of the little group were soundly converted, joined the church, and are beautiful flowers progressing fast to maturity.

At this place there has recently been a very good revival, under the labors of the Rev. Wm. Burnside, who is the pastor of the church there. I was recently there myself, and greatly pleased with the movements. One thing, in particular, pleased me much: the little girl, above spoken of, came in and paid me a visit. I was greatly pleased at the Christian courtesy, simplicity, and love manifested by this little girl.

Some time in October last I was invited to attend a protracted meeting at Mooresville,

Delaware county. The Lord wrought among the people: several souls were converted, and brought into the church. One day, after preaching in the grove, there was a lady that made herself known to me, that I had not seen for a number of years. She had formerly lived at this place, but was now from the county of Chataouque. She related to me a circumstance that occurred at her father's house, when she and her little sister, to whom I had given the Wesleyan Catechism to learn, were present. After reciting their lessons in a room by themselves, I talked and prayed with them, and they were very much affected, and soon after were brought into a realization of the truth of those principles that they had committed to memory. She said, "I must call you my spiritual father." Immediately two other ladies, standing by, said, that they too must claim the same privilege. One of these was a Presbyterian clergyman's wife. These three were all children when converted. These, with many other circumstances that have occurred during the season past, led my mind into a train of reflection, on the benefits that might accrue, *by directing my attention and labors especially to children.*

I finally, on maturing the subject, formed a plan, which I hope was originated by Infinite Wisdom. In the midst of my meditations upon this subject, I was yet at a loss how to proceed. Still the im-

portance of the subject weighed upon my mind, and I proceeded to make it known to my friends, and, to some extent, the church. Being invited one sabbath morning, last fall, to preach to the congregation in the Norfolk-street church, New-York city, under the pastoral care of Nicholas White, in the course of the discourse I was led to make an explication, in part, of my views on this subject; and some of the efficient brethren of that church took it up, and managed it most admirably. They furnished me with a large supply of second-hand books, and funds to purchase new ones—the amount and value of which were probably fifty dollars. The book agents also furnished me with some little assistance, and forwarded the whole to Catskill for me. They came safely to hand. I awaited their arrival, and loaded them on my carriage, and started on my way to my field of labor, with unspeakable delight and gratitude both to God and man. At the earliest opportunity I made an appointment for a meeting of children at Marylandville, a place situated on the confines of one of those stupendous mountains with which that region abounds. The children were invited without reference to sect, being, however, all under the age of sixteen. As it was rather an unfavorable time of the year, the number of children was not as large as it otherwise would have been. At the appointed hour of eleven, A. M., on the sabbath, fifty-five interesting and intelli-

gent children were present. Their order and arrangement were attended to by their parents, who took a deep interest in the subject. The good order and attention of these children gained the approbation of all present. I commenced my exercises with first saying, "If I were to ask you, children, who made you? you would undoubtedly answer, God." I then read to them the ten commandments, making some few observations, especially upon the third. I then have them rise and sing, prayer following. With the fourth chapter of Proverbs for a text, I afterward lecture to them. I then read the following pledge to them for their signatures:—"I solemnly and voluntarily pledge for myself that I will never make use of any spirituous liquors, wines, strong beer, cider, tobacco, or snuff, unless in case of extreme necessity."

I advise them, with the consent and approbation of their parents, to sign this pledge. I then, by the aid of clerks, take their names and ages, and record them in a book prepared for that purpose: after which I ask all who are willing to have their names attached to the pledge to rise up. We then distribute the books according to age and capacity: after which I give some appropriate advice and lessons to commit to memory, and leave them in the care of the official members and sisters of the church, to meet them once a month, until I shall visit them again, at the expiration of three months, with a view to

deliver to them a discourse more especially on the subject of regeneration, and living in the service of God; and to distribute among them new books and new lessons. At this time a collection is to be made for the purpose of defraying expenses, and to replenish the supply of books. As I make no charge for my services and time, what I receive is altogether voluntarily given.

On the 30th November I held my second children's meeting, in the town of Maryland, Otsego county. As I made my appointment positive, the children, without defalcation, save one, were there to the number of fifty-four. They took their seats in the body of the church, the boys on one side and the girls on the other, the parents being on each side, male and female separate, which was Mr. Wesley's rule, and when observed as it should be, in all our churches, there would undoubtedly be no disturbance in public worship: I pursued the same course here as before. One thing in this meeting I wish to notice, in order to show what influence can be had over children: As we were often disturbed by persons coming in after the hour of appointment, which disgraceful practice ought not to be persisted in, but entirely done away, I directed the attention of the children to my subject, and requested them not to turn their heads, no matter how many or who should come in. It would have been pleasing for any person to have beheld

the attention of the children directed at once to the speaker, and such an interest did the subject excite, that they appeared to be riveted during the progress of the meeting; and, whenever the doors were thrown open, it did not distract their attention, to the astonishment of the parents and all present.

Out of the number present, fifty-two signed the pledge, and since that have manifested great assiduity in committing their lessons to memory, which we trust will fix principles in the mind as lasting as time.

Our third meeting was held in another part of the same town with the preceding, on the fourth of January, at which there were forty-eight children present, with a crowded congregation of adults, and all appeared to be very much satisfied; thirty-nine signed the pledge, one of whom was addicted to chewing tobacco. The meeting went off with great delight.

Our fourth meeting was held at Jefferson, Schoharie county, on the highest peak of the Dutch Hill. When the assembly was together, and the one hundred and sixty-eight children seated in order, the sight, methinks, must have caused angels to rejoice. Two things caused some unpleasant feelings in my mind at this meeting. The first was, that I was not better qualified and prepared to accomplish the object there presented to me. O how my heart felt for the welfare of those little immortals that made

such a beautiful appearance! I found myself deficient in the requisite amount of books, to supply fully the wants and demands of the large number of children that were then before me. The meeting was much larger than I had expected to find it; however, I distributed what I had, but was compelled to disappoint many.

One hundred and eleven of the children present signed the pledge. Men, too, who seemed to have been convicted on the spot, requested leave to sign it, with a view to abandon the use of tobacco; this I allowed, though the pledge was designed specially for children. As far as this project has progressed, and as far as the community have become acquainted with its object and results, it has been generally approved of. Indeed, the presiding elder of the district spoke very favorably of it. We find that it is calculated to give a higher tone to the sabbath-school cause, and greatly to aid the temperance reformation. It will be seen by every one, that in this plan, the true method to produce reformation, and effect an abandonment of the evil habits and propensities deprecated in the pledge, has been hit upon; for if we begin with children, there can be no failure; the plan must indubitably succeed; and, if so, the consequence will be, that, in one generation, or two at the most, the abominable practices that have been so common among us will be in a great measure

banished. Drinking, chewing tobacco, heathenism, personal assaults, and, finally, national wars will subside. Now we, with some degree of confidence, ask, Who will aid us with their means, prayers, and influence, to carry on this project? From what has already been done, from the first statement of the plan to one congregation in the city of New-York, may it not be supposed that every congregation in that city has a sufficiency of books not in use, which might be appropriated to this purpose—books, which are now lying idle and lifeless, might thus be made the means of diffusing knowledge, light, and life, among the various families and children that are now destitute, and have no apprehension of the benefit of these things in these back countries! For the want of books I shall be able to call only one more congregation together; and, after that, shall need a further supply.

The number of children in attendance at the four meetings which have been held, was *three hundred and twenty-five*; and the number who subscribed to the pledge, was *two hundred and fifty-one*. These meetings were all held in sparse neighborhoods, which we wish to be understood, and it will be seen that the result has been very encouraging.

When furnished with the means and facilities, and the range of meeting is extended to populous places, as well as others remote, doubtless the number will increase in a proportionate ratio.

May not this project be a subject of consideration with the bishops and fathers of the church, for their countenance and encouragement, to the more effectual prosecution of it?

I also held a children's meeting in the town of Warren. The appointment met the approbation of the people generally, and the children were much pleased. From two schools in the neighborhood, sixty-five children assembled. I read the Scriptures and lectured to them. After which I offered them the pledge, and explained the benefits to be derived from their subscribing and adhering to it. Forty-eight of them signed. I found that there were some deep impressions made upon the minds of the children, and much satisfaction was expressed. And as I had no books, not having this meeting in view when I left home, the pastor of the church furnished me with a supply of useful tracts, which were distributed among the children and the congregation.

If this project were looked into and understood, it would be seen that the money of benevolent friends of the destitute cannot be put to any better use. And if the money were contrasted with the value of immortal souls, lucre would lose all consideration.

In connection with this subject I will state the case of an orphan boy, thirteen years old, who was without learning, and who could but imperfectly read the Bible. By chance he hap-

pened to hear of the children's meeting, and made inquiry upon the subject. He was told of the pledge, and of the number that had signed it. Turning the matter over in his mind, he decided that it would likely terminate to his benefit to sign it.

Accordingly, he came to my lodging, was introduced to me, expressing his wish to subscribe. I conversed with him on different subjects, and found that he was much given to swearing. In this particular he promised amendment, determining to observe the conditions of the pledge all his life. He hence signed it.

Notwithstanding this boy had been destitute for a long time of parental instruction, and ignorant of the Bible and the nature of religion, one evening he presented himself at the mourners' bench for prayers. I visited the house where he lived, and found him engaged in trying to peruse the Bible. I have no doubt that he was so far converted as to be changed from a state of ignorance to a degree of useful knowledge. I left him with some very pleasant feelings, and could but think that this small beginning of good had been begun in a poor orphan child by the influence of a children's meeting.

Subsequently to writing the preceding account of my children's meetings, I published the two following communications in the *Christian Advocate and Journal*, New-York; they will further explain the subject.

EDUCATION.

A PLAN FOR THE INSTRUCTION AND ELEVATION
OF A CLASS OF CHILDREN.

Messrs. Editors,—For several months past my mind has been engaged in devising some method for the instruction and improvement of children residing in those regions of country where there are many poor children who have not the benefit of sabbath schools. As I have traveled the few months past in different counties, and many towns, I have found numerous children entirely destitute of learning, and of the means of obtaining it. They are generally among the poorer class of society, and many of them very much neglected in consequence of intemperance.

Looking over the juvenile portion of the community, in connection with what God, in the Scriptures, has said in reference to them, and being well assured that they were capable of receiving instruction, to their great benefit, if it could be afforded them, I finally came to the conclusion, that, by the help of God, I would try to do something in their behalf.

I made my views and projects known to the friends in the city of New-York, who, like their Master, manifested their love to children, and readily supplied me with a sufficient amount of books to enable me to commence operations. My visitations thus far have been principally confined to sparsely settled districts. I will here

give a short sketch of my plan. At a suitable place I invite the children, from sixteen years of age and under, to assemble at a place and time appointed. I insist upon punctuality. I first ask the question to the whole at once, "Who made you?" I then proceed to give them such instruction as I deem suitable to their age and capacity, being principally from the Scriptures. (See Exodus xx, and Proverbs iv.)

After which I present them the following pledge to sign: "I solemnly and voluntarily for myself pledge, that I will never make use of any spirituous liquors, wine, strong beer, cider, tobacco, or snuff, unless in case of extreme necessity." I accompany this pledge, of course, with suitable explanations and remarks. I also solicit the public approval of any of the parents who may be present.

Immediately after the matter of the pledge is disposed of, I distribute books among the children, and assign them lessons to commit, with some appropriate advice, and dismiss them, to assemble again in three months, when they are to recite their lessons.

I have already attended six meetings of this kind, and have had four hundred and eighty-three children in attendance; three hundred and eighty-seven of whom signed the pledge. I met one assembly of these children yesterday for the second time. The first meeting numbered fifty-five, the second eighty-one: this number signed

the pledge, and three of the congregation. At this meeting, some children came from a distance, who were so poor that they had to borrow clothes, in order to make them appear decent.

From what has already been done, and the approbation of the community, bestowed upon the project, and if the means can be raised, I am of opinion, that in one year one man may obtain five thousand pledges. As to the moral bearing of the scheme, perhaps to some it will appear like the promise made to Abraham, which in due time was fulfilled; but is it not possible to sow good seed in the youthful mind, which will prevent bad principles and bad habits, by timely and proper cultivation! I conceive, therefore, that by this course impressions will be fixed in the mind that will take root, spring forth, and bear fruit to the glory of God and the happiness of men. A thousand things might be said in favor of this plan, but I forbear, hoping it will be considered by discerning minds.

JOHN BANGS.

Maryland, Otsego county, N. Y., March 9, 1846.

Messrs. Editors,—I wish to explain some of the beneficial results that have arisen from my labors in connection with the plan, a preliminary account of which you did me the honor to publish in your number of March 25. From the knowledge I have, and the information received, it is probable that about three hundred have

committed the twelfth chapter of Romans, and many of them the whole of the first number of the Wesleyan Catechism, so as to answer all the questions. In one family which I visited, three of the children were enabled to repeat this chapter to me, one of them being but five years of age. At one place where there were forty-four children present, forty of them signed the pledge. At this meeting there was observable a manifestation of great interest and seriousness, both among the children and the congregation present. The parents and the community nobly sustained the project. Not long after this meeting, under the pastoral care of two faithful ministers on the circuit, the junior one more particularly, who had the charge of the children, many of the children were brought to inquire earnestly about the salvation of their souls. The excitement was so great at the district school of that place, that it was more than once turned into a prayer meeting. I had the pleasure of visiting this place, and was credibly informed that more than thirty persons had been hopefully converted. The most of these converts were under sixteen years of age. They were mostly youth of great promise.

In the donation of books which I received last fall from New-York, I found written on the fly-leaf of one, the direction, that it was to be presented to the first young lady that experienced religion under my labors on this plan; I shall seek her out and deliver the book as directed, so

that books given in this manner can be readily disposed of, and I shall be glad to take the charge of further contributions of the sort. The persons who contribute to this enterprise by the donation of books, or otherwise, are to be designated by the name of the "Universal Benevolent Society for the Benefit of Destitute Children;" and He who will reward for "a cup of cold water" will record their names. The only law of this society is love, which works no ill to our neighbor. This affair supersedes the necessity of a tract agent altogether. So far, I have been enabled to distribute to every person present in the meetings, a tract at least, each. This process has already spread useful knowledge where otherwise it never would have been known.

JOHN BANGS.

March 25, 1846.

With reference to this plan, I will just say in conclusion, that I have met with the most flattering encouragement and success.

CHAPTER VI.

VINDICATION OF THE TRUTH OF THE CHRISTIAN RELIGION.

Introduction—Difficulty of the subject—Matters of fact recorded of Christ true—Stress of the cause rests upon the proof of matters of fact—Division of the subject—The marks of the truth of matters of fact in general—These marks applied to the subject, and the argument commenced—Application—Four additional marks—These marks stated, and the argument pursued—Recapitulation—Solemn address to the reader.

A SHORT AND EASY METHOD WITH THE DEISTS,
BY REV. CHARLES LESLIE, A. M.; RE-WRITTEN
AND CONDENSED IN A MORE MODERN STYLE.

DEAR SIR,—You are desirous, you inform me, to receive from me some one topic of reason, which shall demonstrate the truth of the Christian religion, and at the same time distinguish it from the impostures of Mohammed and the heathen deities; that our Deists may be brought to this test, and be obliged either to renounce their reason, and the common reason of mankind, or to admit the clear proof, from reason, of the revelation of Christ; which must be such a proof as no impostor can pretend to, otherwise it will not prove Christianity not to be an imposture. And you cannot but imagine, you add, that there must be such a proof, because every truth is in itself one: and therefore one reason for it, if it be a true reason, must be sufficient; and if sufficient, better than many; because multiplicity creates confusion, especially in weak judgments.

Sir, you have imposed a hard task upon me : I wish I could perform it. For, though every truth be one, yet our sight is so feeble that we cannot always come to it directly, but by many inferences and laying of things together. But I think that in the case before us there is such a proof as you desire, and I will set it down as shortly and as plainly as I can.

I suppose, then, that the truth of the Christian doctrines will be sufficiently evinced, if the matters of fact recorded of Christ in the Gospels are proved to be true ; for his miracles, if true, establish the truth of what he delivered. The same may be said with regard to Moses. If he led the children of Israel through the Red Sea, and did such other wonderful things as are recorded of him in the Book of Exodus, it must necessarily follow that he was sent by God ; these being the strongest evidences we can require, and which every Deist will confess he would admit, if he himself had witnessed their performance. So that the stress of this cause will depend upon the proof of these matters of fact.

With a view, therefore, to this proof, I shall proceed :—

1. To lay down such marks, as to the truth of matters of fact in general, that, where they all meet, such matters of fact cannot be false ; and,
2. To show that they all do meet in the matters of fact of Moses and of Christ ; and do not meet in those reported of Mohammed, and of the

heathen deities, nor can possibly meet in any imposture whatsoever.

I. The marks are these:—

1. That the fact be such as men's outward senses can judge of.

2. That it be performed publicly, in the presence of witnesses.

3. That there be public monuments and actions kept up in memory of it; and,

4. That such monuments and actions shall be established and commence at the time of the fact.

The two first of these marks make it impossible for any false fact to be imposed upon men, at the time when it was said to be done, because every man's senses would contradict it. For example: suppose I should pretend that yesterday I divided the Thames, in the presence of all the people of London, and led the whole city over to Southwark on dry land, the waters standing like walls on each side: it would be morally impossible for me to convince the people of London that this was true, when every man, woman, and child could contradict me, and affirm that they had not seen the Thames so divided, nor been led over to Southwark on dry land. I take it, then, for granted, (and, I apprehend, with the allowance of all the Deists in the world,) that no such imposition could be put upon mankind, at the time when such matter of fact was said to be done.

“But,” it may be urged, “the fact might be in-

vented when the men of that generation, in which it was said to be done, were all passed and gone; and the credulity of after ages might be induced to believe that things had been performed in earlier times which had not!"

From this the two latter marks secure us, as much as the two first in the former case. For whenever such a fact was invented, if it were stated that not only public monuments of it remained, but likewise that public actions or observances had been kept up in memory of it ever since, the deceit must be detected by no such monuments appearing, and by the experience of every man, woman, and child, who must know that they had performed no such actions, and practiced no such observances. For example: suppose I should now fabricate a story of something done a thousand years ago; I might perhaps get a few persons to believe me; but, if I were further to add, that from that day to this, every man, at the age of twelve years, had a joint of his little finger cut off in memory of it, and that, of course, every man then living actually wanted a joint of that finger, and vouched this institution in confirmation of its truth; it would be morally impossible for me to gain credit in such a case, because every man then living would contradict me, as to the circumstance of cutting off a joint of the finger; and that being an essential part of my original matter of fact, must prove the whole to be false.

II. Let us now come to the second point, and show that all these marks do meet in the matters of fact of Moses, and of Christ; and do not meet in those reported of Mohammed, and of the heathen deities, nor can possibly meet in any imposture whatsoever.

As to Moses, he, I take it for granted, could not have persuaded six hundred thousand men that he had brought them out of Egypt by the Red Sea, fed them forty years with miraculous manna, etc., if it had not been true; because the senses of every man who was then alive would have contradicted him. So that here are the two first marks.

For the same reason, it would have been equally impossible for him to have made them receive his five books as true, which related all these things as done before their eyes, if they had not been so done. Observe how positively he speaks to them: "And know you this day, for I speak not with your children which have not known, and which have not seen the chastisement of the Lord your God, his greatness, his mighty hand, and his out-stretched arm, and his miracles; but your eyes have seen all the great acts of the Lord, which he did." Deut. xi, 2-7. Hence we must admit it to be impossible that these books, if written by Moses in support of an imposture, could have been put upon the people who were alive at the time when such things were said to be done.

“But they might have been written,” it might be urged, “in some age after Moses, and published as his.”

To this I reply, that if it were so, it was impossible they should have been received as such; because they speak of themselves as delivered by Moses, and kept in the ark from his time, Deut. xxxi, 24–26; and state that a copy of them was likewise deposited in the hands of the king, “that he might learn to fear the Lord his God, to keep all the words of this law, and these statutes, to do them.” Deut. xvii, 19. Here these books expressly represent themselves as being not only the civil history, but also the established municipal law of the Jews, binding the king as well as the people. In whatever age, therefore, after Moses, they might have been forged, it was impossible they should have gained any credit, because they could not then have been found either in the ark or with the king, or anywhere else; and, when they were first published, everybody must know that they had never heard of them before. And they could still less receive them as their book of statutes, and the standing law of the land, by which they had all along been governed. Could any man, at this day, invent a set of acts of parliament for England, and make it pass upon the nation as the only book of statutes which they had ever known? As impossible was it for these books, if written in any age after Moses, to have been received

for what they declare themselves to be ; that is, the municipal law of the Jews ; and for any man to have persuaded that people that they had owned them as their code of statutes from the time of Moses, that is, before they had ever heard of them ! Nay more : they must instantly have forgotten their former laws, if they could receive these books as such ; and as such only could they receive them, because such they vouched themselves to be ! Let me ask the Deists but one short question : Was a book of sham laws ever palmed upon any nation since the world began ? If not, with what face can they say this of the law books of the Jews ? Why will they affirm that of them, which they admit never to have happened in any other instance ?

But they must be still more unreasonable. For the books of Moses have an ampler demonstration of their truth than even other law books have ; as they not only contain the laws themselves, but give an historical account of their institution and regular fulfillment : of the passover, for instance, in memory of their supernatural protection upon the slaying of the first-born of Egypt ; the dedication of the first-born of Israel, both of man and beast ; the preservation of Aaron's rod which budded, of the pot of manna, and of the brazen serpent, which remained till the days of Hezekiah. 2 Kings xviii, 4, etc. And besides these memorials of particular occurrences, there were other solemn observances, in

general memory of their deliverance out of Egypt, etc., as their annual expiations, their new moons, their sabbaths, and their ordinary sacrifices ; so that there were yearly, monthly, weekly, and daily recognitions of these things. The same books, likewise, further inform us, that the tribe of Levi were appointed and consecrated by God as his ministers, by whom alone these institutions were to be celebrated ; that it was death for any others to approach the altar ; that their high priest wore a brilliant mitre and magnificent robes, with the miraculous Urim and Thummim in his breast-plate ; that at his word all the people were to go out, and to come in ; that these Levites were also their judges, even in all civil causes, and that it was death to resist their sentence. Deut. xvii, 8-13 ; 1 Chron. xxiii, 4.

Hence, too, in whatever age after Moses they might have been forged, it was impossible they should have gained any credit ; unless, indeed, the fabricators could have made the whole nation believe, *in spite of their invariable experience to the contrary*, that they had received these books long before from their fathers ; had been taught them when they were children, and had taught them to their own children ; that they had been circumcised themselves, had circumcised their families, and uniformly observed their whole minute detail of sacrifices and ceremonies ; that they had never eaten any swine's flesh, or other prohibited meats ; that they had a splendid taber-

nacle, with a regular priesthood to administer in it; confined to one particular tribe, and a superintendent high priest, whose death alone could deliver those that had fled to the cities of refuge; that these priests were their ordinary judges, even in civil matters, &c. But this would surely have been impossible, if none of these things had been practiced; and it would, consequently, have been impossible to circulate, as true, a set of books which affirmed that they had practiced them, and upon that practice rested their own pretensions to acceptance. So that here are the two latter marks. "But," to advance to the utmost degree of supposition, it may be urged, "these things might have been practiced prior to this alledged forgery; and those books only deceived the nation, by making them believe that they were practiced in memory of such and such occurrences as were then invented!"

In this hypothesis, however groundless, the same impossibilities press upon our notice as before. For it implies that the Jews had previously kept these observances in memory of nothing, or without knowing why they kept them; whereas, in all their particulars, they strikingly express their original; as the Passover, instituted in memory of God's passing over the children of the Israelites, when he slew the first-born of Egypt, &c.

Let us admit, however contrary both to probability and to matter of fact, that they did not

know why they kept these observances ; yet, was it possible to persuade them that they were kept in memory of something which they had never heard of before ? For example : suppose I should now forge some romantic story of strange things done a long while ago ; and, in confirmation of this, should endeavor to convince the Christian world that they had regularly, from that period to this, kept holy the first day of the week, in memory of such or such a man, as Cæsar, or a Mohammed, and had all been baptized in his name, and sworn by it upon the very book which I had then fabricated, and which, of course, they had never seen before in their public courts of judicature ; that this book likewise contained their laws, civil and ecclesiastical, which they had ever since his time acknowledged, and no other. I ask any Deist, whether he thinks it possible that such a cheat could be received as the gospel of Christians, or not ? The same reason holds with regard to the books of Moses, and must hold with regard to every book which contains matters of fact accompanied by the above-mentioned four marks. For these marks, together, secure mankind from imposition with regard to any false fact, as well in after ages, as at the time when it was said to be done.

Let me produce, as another and a familiar illustration, the *Stonehenge* of *Salisbury Plain*. Almost everybody has seen or heard of it ; and

yet nobody knows by whom, or in memory of what, it was set up.

Now, suppose I should write a book to-morrow, and state in it that these huge stones were erected by a Cæsar or a Mohammed, in memory of such and such of their actions; and should further add, that this book was written at the time when those actions were performed, and by the doers themselves, or by eye-witnesses; and had been constantly received as true, and quoted by authors of the greatest credit in regular succession ever since; that it was well known in England, and even enjoined by act of Parliament to be taught our children; and that we accordingly did teach it to our children, and had been taught it ourselves when we were children; would this, I demand of any Deist, pass current in England? Or, rather, should not I, or any other person who might insist upon its reception, instead of being believed, be considered insane?

Let us compare, then, this rude structure with the Stonehenge, as I may call it, or "twelve stones," set up at *Gilgal*. Joshua iv, 6. It is there said that the reason why they were set up was, that when the children of the Jews, in after ages, should ask their meaning, it should be told them. chap. iv, 20-22. And the thing in memory of which they were set up, the passage over Jordan, was such as could not possibly have been imposed upon that people at the time when it was said to be done; it was not less miracu-

lous, and from the previous notice, preparations, and other striking circumstances of its performance, (Joshua iii, 5, 15,) still more unassailable by the petty cavils of infidel sophistry, than their passage through the Red Sea.

Now, to form our argument, let us suppose that there never was any such thing as that passage over Jordan; that these stones at Gilgal had been set up on some unknown occasion; and that some designing man, in an after age, invented this book of Joshua, affirmed that it was written at the time of that imaginary event by Joshua himself, and adduced this pile of stones as a testimony of its truth; would not everybody say to him, "We know this pile very well, but we never before heard of this reason for it, nor of this book of Joshua. Where has it lain concealed all this while? And where and how came you, after so long a period, to find it? Besides, it informs us that this passage over Jordan was solemnly directed to be taught our children from age to age; and to that end, that they were always to be instructed in the meaning of this particular monument: but we were never taught it ourselves when we were children, nor did we ever teach it to our children. And it is in the highest degree improbable that such an emphatic ordinance should have been forgotten during the continuance of so remarkable a pile of stones, set up expressly for the purpose of preserving its remembrance." If, then, for these reasons, no

such fabrication could be put upon us, as to the stones in *Salisbury Plain*, how much less could it succeed as to the stonage at *Gilgal*? If, where we are ignorant of the true origin of a mere naked monument, such a sham origin cannot be imposed, how much less practicable would it be to impose upon us in actions and observances, which we celebrate in memory of what we actually know; to make us forget what we have regularly commemorated; and to persuade us that we have constantly kept such and such institutions, with reference to something which we never heard of before; that is, that we knew something before we knew it! And, if we find it thus impossible to practice deceit, even in cases which have not the above four marks, how much more impossible must it be that any deceit should be practiced in cases in which all these four marks meet?

In the matters of fact of Christ likewise, as well as in those of Moses, these four marks are to be found. The reasoning, indeed, which has been already advanced with respect to the Old Testament, is generally applicable to the New. The miracles of Christ, like those of Moses, were such as men's *outward senses* could judge of; and were performed *publicly*, in the presence of those to whom the history of them, contained in the gospel, was addressed. And it is related, that "about three thousand" at one time, (Acts ii, 41,) and about "five thousand" at another,

(Acts iv, 4,) were converted, in consequence of what they themselves saw and heard, in matters where it was impossible that they should have been deceived. Here, therefore, were the two first marks.

And with regard to the two latter, baptism and the Lord's supper were instituted as memorials of certain things, not in after ages, but *at the time* when these things were said to be done; and have been strictly observed, *from that time to this*, without interruption. Christ himself also ordained apostles, &c., to preach and administer his ordinances, and to govern his church "even unto the end of the world." Now, the Christian ministry is as notorious a matter of fact among us as the setting apart of the tribe of Levi was among the Jews; and as the era and object of their appointment are part of the gospel narrative, if that narrative had been a fiction of some subsequent age, at the time of its fabrication no such order of men could have been found, which would have effectually given the lie to the whole story. And the truth of the matters of fact of Christ being no otherwise asserted than as there were at the time (whenever the Deist will suppose the gospel to have been fabricated) public ordinances, and a public ministry of his institution to dispense them; and it being impossible, upon this hypothesis, that there could be any such things then in existence, we must admit it to be equally impossible that the forgery should

have been successful. Hence it was as impossible to deceive mankind, in respect to these matters of fact, by inventing them in after ages, as at the time when they were said to be done.

The matters of fact reported of Mohammed, and of the heathen deities, do all want some of these four marks by which the certainty of facts is established. Mohammed himself, as he tells us in his Koran, (6, &c.) pretended to no miracles; and those which are commonly related of him pass, even among his followers, for ridiculous legends, and as such are rejected by their scholars and philosophers. They have not either of the two first marks; for his converse with the moon, his night journey from Mecca to Jerusalem, and thence to heaven, &c., were not performed before any witnesses, nor was the tour, indeed, of a nature to admit human attestation; and to the two latter they do not even affect to advance any claim.

The same may be affirmed, with little variation, of the stories of the heathen deities; of Mercury's stealing sheep, Jupiter's transforming himself into a bull, &c.; besides the absurdity of such degrading and profligate adventures. And, accordingly, we find that the more enlightened pagans themselves considered them as fables involving a mystical meaning, of which several of their writers have endeavored to give us the explication. It is true, these gods had

their priests, their feasts, their games, and other public ceremonies ; but all these want the fourth mark, of commencing *at the time* when the things which they commemorate were said to have been done. Hence they cannot secure mankind, in subsequent ages, from imposture, as they furnish no internal means of detection at the period of the forgery. The *Bacchanalia*, for example, and other heathen festivals, were established long after the events to which they refer ; and the priests of Juno, Mars, &c., were not ordained by those imaginary deities, but appointed by others in some after age, and are, therefore, no evidence to the truth of their preternatural achievements.

To apply what has been said :—

We may challenge all the Deists in the world to show any fabulous action accompanied by these four marks. The thing is impossible. The histories of the Old and New Testament never could have been received, if they had not been true ; because the priesthoods of Levi and of Christ, the observance of the sabbath, the passover and circumcision, and the ordinances of baptism and the Lord's supper, &c., are there represented as descending uninterruptedly from the times of their respective institution. And it would have been as impossible to persuade men in after ages, that they had been circumcised or baptized, and celebrated passovers, sabbaths, and other ordinances, under the ministration of a certain order of priests, if they had done none of these things, as to make

them believe at the time, without any real foundation, that they had gone through seas on dry land, seen the dead raised, etc. But without such a persuasion, it was impossible that either the law or the gospel could have been received. And the truth of the matters of fact of each being no otherwise asserted than as such public ceremonies had been previously practiced, this certainly is established upon the *full conviction of the senses of mankind*.

I do not say that everything which wants these four marks is false; but that everything which has them all must be true.

I can have no doubt that there was such a man as Julius Cæsar, that he conquered at Pharsalia, and was killed in the senate-house, though neither his actions nor assassination be commemorated by any public observances. But this shows that the matters of fact of Moses and Christ have come down to us better certified than any other whatsoever. And yet our Deists, who would consider any one as hopelessly irrational that should offer to deny the existence of Cæsar, value themselves as the only men of profound sense and judgment, for ridiculing the histories of Moses and Christ, though guarded by infallible marks, which that of Cæsar wants.

Besides, the nature of the subject would of itself lead to a more minute examination of the one than of the other; for of what consequence is it to me or to the world, whether there ever was

such a man as Cæsar? whether he conquered at Pharsalia, and was killed at the senate-house, or not? But our eternal welfare is concerned in the truth of what is recorded in the Scriptures; whence they would naturally be more narrowly scrutinized when proposed for acceptance.

How unreasonable, then, is it to reject matters of fact, so important, so sifted, and so attested; and yet to think it absurd, even to madness, to deny other matters of fact, which have not the thousandth part of their evidence, have had comparatively little investigation, and are of no consequence at all!

To the preceding four marks, which are common to the matters of fact of Moses and of Christ, I subjoin four additional marks; the three last of which, no matter of fact, how true soever, either has had, or can have, except that of Christ. This will obviously appear, if it be considered,

5. That the book which relates the facts *contains likewise the laws* of the people to whom it belongs.

6. That Christ was previously announced, for that very period, by a long train of *prophecies*; and,

7. Still more peculiarly prefigured by *types*, both of a circumstantial and personal nature, from the earliest ages; and,

8. That the facts of Christianity are such as to make it impossible for either their relators or

hearers to believe them, if false, without supposing a universal deception of the senses of mankind.

The *fifth mark*, which has been subordinately discussed above in such a manner as to supersede the necessity of dwelling upon it here, renders it impossible for any one to have imposed such a book upon any people. For example: suppose I should forge a code of laws for Great Britain, and publish it next term, could I hope to persuade the judges, lawyers, and people, that this was their genuine statute book, by which all their causes had been determined in the public courts for so many centuries past? Before they could be brought to this, they must totally forget their established laws; which they had so laboriously committed to memory, and so familiarly quoted in every day's practice—and believe that this new book, which they had never seen before, was that old book which had been pleaded so long in Westminster Hall, which has been so often printed, and of which the originals are now so carefully preserved in the Tower.

This applies strongly to the books of Moses, in which not only the history of the Jews, but likewise their whole law, secular and ecclesiastical, was contained. And though, from the early extension, and destined universality of the Christian system, it could not, without unnecessary confusion, furnish a uniform civil code to all its various followers, who were already under the

government of laws in some degree adapted to their respective climates and characters, yet was it intended as the spiritual guide of the new church. And, in this respect, this mark is still stronger with regard to the gospel than even to the books of Moses; inasmuch as it is easier (however hard) to imagine the substitution of an entire statute book in one particular nation, than that all the nations of Christendom should have unanimously conspired in the forgery; but without such a conspiracy such a forgery could never have succeeded, as the gospel universally formed a regular part of their daily public offices.

But I hasten to the sixth mark, namely, *prophecy*.

The great fact of Christ's coming was previously announced to the Jews, in the Old Testament, "by all the holy prophets, which have been since the world began." Luke i, 70.

The first promise upon the subject was made to Adam, immediately after the fall. Gen. iii, 15. Compare Col. ii, 15, and Hebrews ii, 14.

He was again repeatedly promised to Abraham, (Gen. xii, 3; xviii, 18; xxii, 18; Gal. iii, 16,) to Isaac, (Gen. xxvi, 4,) and to Jacob, (Gen. xxviii, 14.)

Jacob expressly prophesied of Him, under the appellation of "Shiloh," or *Him that was to be sent*. Gen. xlix, 10. Balaam also, with the voice of inspiration, pronounced Him the "Star of Jacob, and the Sceptre of Israel." Num. xxiv, 17.

Moses spake of Him as one "greater than himself." Deut. xviii, 15, 18, 19; Acts iii, 22. And Daniel hailed his arrival under the name of "Messiah the Prince." Chap. ix, 25.

It was foretold that he should be born of a virgin, (Isa. vii, 14,) in the city of Bethlehem, (Micah v, 2,) of the seed of Jesse; (Isa. xi, 1, 10;) that he should lead a life of poverty and suffering (Psalm xxii) inflicted upon himself, not "for himself," (Dan. ix, 26,) but for the sins of others; (Isa. liii;) and, after a short confinement in the grave, should rise again; (Psalm xvi, 10; Acts ii, 27, 31; xiii, 35-37;) that he "should sit upon the throne of David for ever," and be called "the mighty God," (Isa. ix, 6, 7,) "the Lord our righteousness," (Jer. xxxiii, 16,) "Immanuel, that is, God with us," (Isa. vii, 14; Matt. i, 23;) and by David himself, whose son he was according to the flesh, "Lord," (Psa. cx, 1;) applied to Christ by himself, (Matt. xxii, 44;) and by Peter, (Acts ii, 34.)

The time of his incarnation was to be before "the sceptre should depart from *Judah*," (Gen. xlix, 10,) during the continuance of the second temple, (Haggai ii, 7, 9,) and within seventy weeks, or four hundred and ninety days, that is, according to the constant interpretation of prophecy, four hundred and ninety years from its erection. Dan. ix, 24.

From these and many other predictions, the coming of Christ was at all times the general expectation of the Jews; and fully matured at

the time of his actual advent, as may be inferred from the number of false Messiahs who appeared about that period.

That he was likewise the expectation of the Gentiles, (in conformity to the prophecies of Gen. xlix, 10, and Haggai ii, 7, where the terms "people," and "nations," denote the heathen world,) is evinced by the coming of the wise men from the east, etc.; a story which would of course have been contradicted by some of the individuals so disgracefully concerned in it, if the fact of their arrival, and the consequent massacre of the infants in and about Bethlehem, had not been fresh in every one's memory: by them, for instance, who afterward suborned false witnesses against Christ, and gave large money to the soldiers to conceal, if possible, the event of his resurrection; or them who, in still later days, everywhere zealously "spake against" the tenets and practices of his rising church.

All over the east, indeed, there was a general tradition, that about that time a King of the Jews would be born, who should govern the whole earth. This prevailed so strongly at Rome, a few months before the birth of Augustus, that the senate made a decree to expose all the children born that year; but the execution of it was eluded by a trick of some of the senators, who, from the pregnancy of their wives, were led to hope that they might be the fathers of the promised Prince. Its currency is also recorded with a remarkable

identity of phrase, by the pens of Suetonius and Tacitus. Now that in this there was no collusion between the Chaldeans, Romans, and Jews, is sufficiently proved by the desperate methods suggested, or carried into effect, for its discomfiture. Nor in fact is it practicable for whole nations of contemporary (and still less, if possible, for those of successive) generations, to concert a story perfectly harmonious in all its minute accompaniments of time, place, manner, and other circumstances.

In addition to the above general predictions of the coming, life, death, and resurrection of Christ, there are others which foretell still more strikingly several particular incidents of the gospel narrative; instances unparalleled in the whole range of history, and which could have been foreseen by God alone. They were certainly not foreseen by the human agents concerned in their execution, or they would never have contributed to the fulfillment of prophecies referred even by themselves to the Messiah, and, therefore, verifying the divine mission of Him whom they crucified as an impostor.

Observe, then, how literally many of these predictions were fulfilled. For example: read Psalm lxix, 21, "They gave me gall to eat, and vinegar to drink;" and compare Matthew xxvii, 34, "They gave him vinegar to drink, mingled with gall." Again, it is said, Psalm xxii, 16-18, "They pierced my hands and my feet. They part

my garments among them, and cast lots upon my vesture;" as if it had been written *after* John xix, 23, 24. It is predicted, likewise, (Zech. xii, 10,) "They shall look upon me whom they have pierced;" and we are told, (John xix, 34,) that "one of the soldiers, with a spear, pierced his side."

Compare also Psalm xxii, 7, 8, "All they that see me laugh me to scorn; they shoot out their lips, and shake their heads, saying, He trusted in God that he would deliver him; let him deliver him if he will have him;" with Matt. xxvii, 39, 41, 43, "And they that passed by reviled him, wagging their heads, and saying, Come down from the cross. Likewise, also, the chief priests, mocking him, with the scribes and elders, said, He trusted in God: let him deliver him now if he will have him; for he said, I am the Son of God." His very price, and the mode of laying out the money, previously specified, (Zech. xi, 13,) are historically stated by Matthew, in perfect correspondence with the prophet; chap. xxvii, 6, 7. And his riding into Jerusalem upon an ass, predicted Zech. ix, 9, (and referred by one of the most learned of the Jewish rabbis to the Messiah,) is recorded by the same inspired historian, chap. xxi, 5. Lastly, it was foretold, that "He should make his grave with the wicked, and with the rich in his death;" (Isa. liii, 9;) or, as Dr. Lowth translates the passage, "His grave was appointed with the wicked; but with the rich

man was his tomb ;” which prediction was precisely verified by the very improbable incidents of his being crucified between two thieves, (Matt. xxvii, 38,) and afterward laid in the tomb of the rich man of Arimathea. Matt. xxvii, 57, 60.

Thus do the prophecies of the Old Testament, without variation or ambiguity, refer to the person and character of Christ. His own predictions, in the New, demand a few brief observations.

Those relating to the destruction of *Jerusalem*, which specified that it should be “laid even with the ground,” and “not one stone be left upon another,” (Luke ix, 44,) “before that generation passed,” (Matt. xxiv, 34,) were fulfilled in a most surprisingly literal manner, the very foundations of the temple being ploughed up by Turnus Rufus. In another remarkable prophecy, he announced the many false Messiahs that should come after him, and the ruin in which their followers should be involved. Matt. xxiv, 24-26. That great numbers actually assumed that holy character before the final fall of the city, and led the people into the wilderness to their destruction, we learn from Josephus’s *Antiq. Jud.* xviii, 12; xx, 6; and *Bella Judda*, viii, 31. Nay, such was their wretched infatuation, that under this delusion they rejected the offers of Titus, who courted them to peace. *Id. Bella Judda*, vii, 12.

It will be sufficient barely to mention his foretelling the dispersion of that unhappy nation,

and the triumph of his gospel over the *gates of hell*, under every possible disadvantage—himself low and despised, his immediate associates only twelve, and those illiterate and unpolished; and his adversaries the allied powers, prejudices, habits, interests, and appetites of mankind.

But the *seventh mark* is still more peculiar, if possible, to Christ, than even that of prophecy. For whatever may be weakly pretended with regard to the oracular predictions of Delphi or Dudona, the heathens never affected to prefigure any future event by *types*, or resemblances of the fact, consisting of analogies either in individuals, or in sensible institutions, directed to be continued till the antitype itself should make its appearance.

These types, in the instance of Christ, were of a two-fold nature, *circumstantial* and *personal*. Of the former kind, (not to notice the general rite of sacrifice,) may be produced as examples:

1. The *Passover*, appointed in memory of that great night, when the destroying angel, who “slew all the first-born of *Egypt*,” passed over those houses upon whose door-posts the blood of the paschal lamb was sprinkled; and directed to be eaten with what the apostle (1 Cor. v, 7, 8) calls, “the unleavened bread of sincerity and truth.”

2. The *annual expiation*, in two respects; first, as the high priest entered into the Holy of Holies (representing heaven, Exod. xxv, 40; Heb. ix,

24) with the blood of the sacrifice, whose body was burnt without the camp, "wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate;" (Heb. xiii, 12;) and "after he had offered one sacrifice for sin, for ever sat down at the right hand of God;" (Heb. x, 12;) and, secondly, as "all the iniquity of the children of Israel was put upon the head" of the scape goat. Lev. xvi, 21.

3. The *brazen serpent*, by looking up to which the people were cured of the stings of the fiery serpents; and whose lifting up was, by Christ himself, interpreted as emblematical of his being lifted up on the cross. John iii, 14.

4. The *manna*, which represented "the bread of life that came down from heaven." John vi, 31-35.

5. The *rock* whence the waters flowed, to supply drink in the wilderness; "and that rock was Christ." 1 Cor. x, 4.

6. The *sabbath*, "a shadow of Christ," (Col. ii, 16, 17,) and, as a figure of his eternal rest, denominated, "a sign of the perpetual covenant." Exod. xxxi, 16, 17; Ezek. xx, 12, 20. And lastly, to omit others,

The *temple*, where alone the shadowy sacrifices were to be offered, because Christ, "the body," was to be offered there himself.

Of personal types, likewise, I shall confine myself to such as are so considered in the New Testament.

1. *Adam*, between whom and Christ a striking series of relations is remarked. Rom. v, 12-21; and 1 Cor. xv, 45-49.

2. *Noah*, who was "saved by water;" the like figure whereunto, even baptism, doth now save us, by the resurrection of Jesus Christ. 1 Peter iii, 20, 21.

3. *Melchisedec*, king of Salem, who was made "like unto the Son of God, a priest continually." Heb. vii, 3.

4. *Abraham*, "the heir of the world," (Rom. iv, 13,) "in whom all the nations of the earth were blessed." Gen. xviii, 18.

5. *Isaac*, in his birth and intended sacrifice, whence also his father received him in a figure, (Heb. xi, 19,) that is, of the resurrection of Christ. He, too, was the promised seed, (Gen. xxi, 12, and Gal. iii, 16,) in whom all the nations of the earth were to be blessed. Gen. xxii, 18.

6. *Jacob*, in his vision of the ladder, (Gen. xxviii, 12, and John i, 51,) and his wrestling with the angel; whence he, and after him the church, obtained the name of Israel. Gen. xxxii, 28, and Matthew xi, 21. The *Gentile* world, like Jacob, gained the blessing and heirship from their elder brethren, the Jews.

7. *Moses*, (Deut. xviii, 18, and John i, 45,) in redeeming the children of Israel out of Egypt.

8. *Joshua*, called also Jesus, (Heb. iv, 8,) in acquiring for them the possession of the Holy

Land, and as lieutenant to the "Captain of the host of the Lord." Josh. v, 14.

9. *David*, (Psalm xvi, 10, and Acts ii, 25-35,) upon whose throne Christ is said to sit, (Isaiah ix, 7,) and by whose name he is frequently designated, (Hos. iii, 5, &c.) in his pastoral, regal, and prophetic capacity.

10. *Jonah*, in his dark imprisonment of three days, applied by Christ to himself. Matt. xii, 40.

The *eighth mark* is, that the facts of Christianity are such as to make it impossible for either the relators or the hearers to believe them, if false, without supposing *a universal deception of the senses of mankind*.

For they were related by the doers, or by eye-witnesses, to those who themselves likewise either were, or might have been present, and undoubtedly knew many that were present at their performance. To this circumstance, indeed, both Christ and his apostles often appeal. And they were of such a nature as wholly to exclude every chance of imposition. What juggler could have given sight to him "that was born blind;" have fed five thousand hungry guests with "five loaves and two fishes;" or have raised one that had been "four days buried" from his grave?

When, then, we add to this, that none of the Jewish or Roman persecutors of Christianity, to whom its first teachers frequently referred as witnesses of these facts, ever ventured to deny

them; that no apostate disciple, under the fear of punishment, or hope of reward, not even the artful and accomplished Julian himself, ever pretended to detect them; that neither learning nor ingenuity, in the long lapse of so many years, has been able to show their falsehood; though, for the first three centuries after their promulgation the civil government strongly stimulated hostile inquiry; and that their original relators, after lives of unintermitted hardship, joyfully incurred death in defense of their truth—we cannot imagine the possibility of a more perfect or abundant demonstration.

It now rests with the Deists, if they would vindicate their claim to the self-bestowed title of “men of reason,” to adduce some matters of fact of former ages, which they allow to be true, possessing evidence superior, or even similar, to those of Christ. This, however, it must at the same time be observed, would be far from proving the matters of fact respecting Christ to be false; but certainly, without this, they cannot reasonably assert that their own facts alone, so much less powerfully attested, are true.

Let them produce their Cæsar, or Mohammed.

1. Performing a fact, of which men’s outward senses can judge;
2. Publicly, in the presence of witnesses;
3. In memory of which public monuments and actions are kept up;

4. Instituted and commencing at the time of the fact;

5. Recorded, likewise, in a set of books, addressed to the identical people before whom it was performed, and containing their whole code of civil and ecclesiastical laws;

6. As the work of one previously announced for that very period, by a long train of prophecies;

7. And still more peculiarly prefigured by types, both of a circumstantial and personal nature, from the earliest ages; and,

8. Of such a character as made it impossible for either the relators or hearers to believe it, if false, without supposing a universal deception of the senses of mankind.

Further; let them display, in its professed eye-witnesses, similar proofs of veracity; in some doctrines founded upon it, and unaided by force and intrigue, a like triumph over the prejudices and passions of mankind; among its believers equal skill and equal diligence in scrutinizing its evidences, *or let them submit to the irresistible certainty of the Christian religion.*

And now, reader, *solemnly consider* what that religion *is*, the truth of which is proved by so many decisive marks. It is a declared revelation from God; pronounces all men guilty in his sight; proclaims pardon as his free gift, through the meritorious righteousness, sacrifice, and in-

tercession of his only Son, to all who trust alone in his mercy and grace, cordially repenting and forsaking their sins ; requires fervent love, ardent zeal, and cordial submission toward himself, and the highest degree of personal purity and temperance, with rectitude and benevolence toward others ; and offers the aid of the Holy Spirit for these purposes to all who sincerely ask it.

Consider, this religion is the *only true* one, and while it promises peace on earth and eternal happiness to all who *do* receive and obey it, it denounces everlasting destruction against all who *do not*. It is vain for you to admit its truth, unless you receive it as your confidence, and obey it as your rule. Study, then, embrace it *for yourself* ; and may the God of love and peace be with you.

CHAPTER VII.

CHURCH MEMBERSHIP.

Preliminary remarks—Must let God's word speak—Quotations from Scripture, with accompanying comments, descriptive of the church—What is necessary to be constituted members of the church—Qualification of holiness—The argument—God is holy—All that proceeds from Him must be like him—None can be in union with Him but those that are holy—A lengthy question and answer—Exposition of our views—Conclusion—Summary entrance into chapter eight.

IN the first place, we wish to prove by Scripture, and other evidence, that the work of reformation must not only be begun in the heart and life, but must be carried on—First, to the glory of justification, or the being acquitted from past transgression. Second, to receive the washing of regeneration, which may be said to be the second glory. Inasmuch as the apostle has said that we may be changed from glory to glory, we infer that we may go from this to the highest degree. He has also said that he went himself to the third heavens. The third glory may be said to be renewed wholly by the Holy Ghost. After all this experience, the apostle says, "Let us go on to perfection." We conceive that the apostle had reference to the perfection of knowledge and love, which are the two great principles that constitute the Christian character. Consequently the further we advance in this useful science, the more we shall imitate him

who is in his doctrine and example the best model that can be produced. We are required to have the mind that was in Christ, and to walk as he walked, as a man.

Now, under a view of our own inability and insufficiency, we enter upon a subject of great importance with much fear and trembling, and we shall begin with what God himself has said respecting his own church, and continue to let his word speak in support of this doctrine to the end.

“Thy testimonies are very sure; holiness becometh thy house, O Lord, for ever!” Psa. xciii, 5. The house here we conceive to mean the church: “But Christ, as a son over his own house, whose house are we.” Heb. iii, 6. We conceive, further, that the house here signifies nothing more nor less than Zion, by which term, in many other places, the church is designated. We are now speaking of the church under the new dispensation, which was long since represented in the same light by the prophets: “In that day shall the branch of the Lord be beautiful and glorious; and it shall come to pass, that He that is left in Zion, he that remaineth in Jerusalem, shall be called holy.” The Bible would never call a man holy that was not holy. “Even every one that is written among the living in Jerusalem;” that is, whose names are recorded as full members of the church. “When the Lord shall have washed away the filth of the daughters of Zion, and shall have

purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and the spirit of burning. And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defense, and there shall be a tabernacle for a shadow, in the daytime, from the heat." On such a church as this the flame of persecution will rise high, and the heat will be to the extent of the enemy's power; but God will be her defense. "And for a place of refuge, and for a covert from storm and from rain." If the devil cannot destroy with heat he will try something else: whatever it is, to him it matters not, and so sure as the church is not of this character it falls to pieces, *as ours has begun to do.*

"And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it."

The furniture of a house should be adapted to the house; hence, it would look very uncouth to see a cooking stove in a parlor, or a reading table, with all its apparatus, in the kitchen.

Every individual belonging to the church is required to sanctify the Lord God in his heart; that is, to have a holy temple for a holy Being. "But it shall be for those, the wayfaring men, though fools, shall not err therein." Here we see that all who walk therein are in union,

whether they be learned or unlearned; though some men may not know as much as others, yet every man may be holy according to the knowledge that he has of God. "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." Here we see that the inhabitants of this place are active beings; but no man can walk in Zion's ways, fully, except he be fully redeemed. "And the ransomed of the Lord shall return." The ransomed of the Lord are the whole human family; they shall return; that is, there is no way to Zion, but by returning: hence it is said, "Let the wicked forsake his way, and return to the Lord;" that is, to Zion, "with songs and everlasting joy upon their heads;" this quotation strikes a blow at the bottom and root of infidelity, because it opens a way for the ransomed of the Lord. We consider here that it is the privilege and duty of all children, before falling into actual transgression and sin, to return to Zion, where the Lord dwelleth. Instead of sorrow, and sighing, and anguish of heart, in consequence of actual sin, they shall obtain joy and gladness. Their miseries arising from sin, either original or actual, shall be prevented; the cause ceases, and of course the effect must cease: and, unless they turn again to folly, their joys shall remain all the days of their short life, and to all eternity.

"But ye are come unto Mount Zion, and to

the city of the living God, and to the heavenly Jerusalem, and to an innumerable company of angels." Perhaps some would think that this has reference to another state of existence. Zion, city, and Jerusalem, are synonymous. The members of the true church of Christ are but one body throughout the known world. It is called heavenly, because Christ dwells in it. Therefore it is said that we sit together in heavenly places in Christ Jesus.

An innumerable company of angels! This may refer either to the attendant angels on God's people, or the ministers of the gospel. For God's ministers are frequently denominated or called angels: for one says, I saw an angel flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth. God called, by the mouth of the revelator, the minister of the church an angel—the angel of the church of Sardis.

Isaiah lxii, 9, says, "The courts of my holiness;" lxiii, 15, says, "Look down from heaven, and behold from the habitation of thy holiness and of thy glory." Ephesians ii, 22, says, "In whom ye also are builded together, for a habitation of God through the Spirit."

Here we see, from these quotations, that the church is a place of residence for the Holy Being. And, inasmuch as he is of purer eyes than to behold sin, with any degree of allowance, it could not reasonably be supposed that he would

be pleased with those, nor would he dwell with those that are contrary to himself. "Finally, brethren, farewell; be perfect." 2 Cor. xiii, 11. This qualification of *perfection* stands in connection with all other spiritual blessings. And here the apostle says, that to this church the God of love and peace shall be with them. Psalm xlviii, 1, has the expression, "Mountain of his holiness."

Jer. xxxi, 33, says, "But this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts: and will be their God, and they shall be my people." This is one of the distinctive characteristics of the members of God's household. His law is a transcript of his own divine nature; and when written in the inward parts, even upon the heart, producing obedience; to such God is always a sun and a shield. No good thing will he withhold from them. Grace is a glory. "But upon Mount Zion shall be deliverance, and there shall be holiness." Obadiah, 17th verse. We see, now, from these various quotations, that there is a perfect agreement between God and all the inspired men that he has employed to write or to speak in his name.

I will now proceed to show what is necessary to be done in order to be *constituted members of the church, which we have thus far been describing*. "Having, therefore, these promises,

(we shall always see that promises are connected with conditions, either expressed or implied,) dearly beloved, let us cleanse ourselves from all filthiness of the flesh, perfecting holiness in the fear of God." 2 Cor. vii, 1. These words should be seriously and well considered. "To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." 1 Thess. iii, 13. "For God hath not called us unto uncleanness, but unto holiness." 1 Thess. iv, 7.

It would be hard to prove that God ever called a man to anything short of this; for this would unfit a man to be a full member in the church. "The aged women likewise, that they be in behavior as becometh holiness."

One man, in my travels, once undertook to justify himself in wearing gold, by saying that *women* were only forbidden to wear it. But here we see that men and women both are required to be holy. "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. xii, 14.

We think that the above quotations are sufficient to convince any man that will lay himself open to the reception of truth. Notwithstanding, there are those that must have line upon line, and precept upon precept; and inasmuch as we have the materials, we will recapitulate and add other Scripture quotations and remarks,

with a view to so guard this subject with truth and with reason, that no man shall have any chance of escape, or any reasonable objection to offer. 1. Now we say and prove that God is holy, from his own words. 2. Consequently, all that proceeds from him must be like him. 3. And, as a necessary corollary, none can be in union with him but those that are holy.

Accordingly, we will advance a few quotations to establish the first position. Lev. xi, 45, says, "For I am the Lord that bringeth you up out of the land of Egypt to be your God: ye shall therefore be holy; for I am holy." Lev. xi, 44, says, "Ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy." Psa. xxii, 3, says, "But thou art holy, O thou that inhabitest the praises of Israel!"

In these quotations we see that the church is holy, because God is holy, and sanctifies it himself, and prepares it for himself. As an interlocutory point, we also learn that the praises of Israel are holy, coming from a holy heart. Hence God is pleased with them, and makes them the place of his habitation. I ask, then, How can that music in the house of God that is produced by organs, flutes, bass viols, handled and used not only with unhallowed and impure hands, but by those who are enemies to both God and the law of God, be tolerated? And, further, How dare ministers, with the giddy multitude, introduce such profanity in the house of God,

where his name is recorded and his honor dwelleth, and in view of the wo pronounced by the Almighty upon them who "multiply instruments of music like David?" Amos v, 6.

Isaiah vi, 3, says, "And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts." Psalm cxlv, 17, says, "The Lord is righteous in all his ways, and holy in all his works." Psalm xcix, says, "Exalt ye the Lord our God, and worship at his footstool; for he is holy."

(Let no man presume to stand on his feet, or cover his head, when he makes prayer to such a God.)

We also argue that Jesus Christ is God, because he is holy in the highest sense of the word, and none can be so considered but God. Acts iv, 27, says, "For of a truth against thy holy child Jesus," &c. Rev. iv, 8, says, "And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

Here we also say that any man that does not wish to be willfully an infidel, and who has the least spark of sincerity in his soul, or the fear of God before his eyes, with these quotations before him, will acknowledge that they refer to Jesus Christ, and that he is God and man. And if he is willing to admit the mysteries of godliness,

he will say with St. Paul, that God was manifest in the flesh. Rev. xv, 4, says, "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy." We conclude, therefore, that as the sun is the great and independent source of all light, so God is independently holy; and as all planets derive their light from the sun, (which some say is a mistake, but I leave it for them to prove,) so all holy beings must derive this character from the inexhaustible source of holiness—God. Isaiah lxiii, 18, says, "The people of thy holiness," &c. Jer. ii, 3, says, "Israel was holiness unto the Lord." Jer. xxiii, 9, "Because of the Lord, and because of the words of his holiness." The word of the Lord is his law. Of course it must be pure, immutable, and everlasting. Consequently, the penalty of its violation, which is death, is just, and will hold its claim upon the offender; he will have to suffer the execution of this penalty, unless it is answered in some other way. And where can that way be found? Let him that denies eternal punishment consider this matter seriously for his own good.

2. All that proceeds from God, and all his works, must be like himself. When God had finished the creation of all things, he pronounced it good, very good. Now it is said, that if any man be in Christ he is a new creature. Would God make a man anew, and not make him as pure and good as he did at first? Or would any

argue that God has lost any of his skill, goodness, and power, that are so essential to the happiness of man?

Ephesians iv, 24, says, "And that ye put on the new man, which, after God, is created in righteousness and true holiness." Hebrews xii, 10, says, "For they verily, for a few days, chastened us after their own pleasure, but He for our profit, that we might be partakers of his holiness." 1 Timothy ii, 15, says, "If they continue in faith, charity, and holiness."

We wish here briefly to show, not only that this is the privilege of all men, but that it is to be obtained and enjoyed, not by our works of righteousness, but by faith alone, and this must be obtained of God. And that a person coming into the possession of these high privileges, may not only retain them, but grow in them.

1 Thess. iii, 13, says, "To the end he may establish your hearts unblamable in holiness before God, even our Father."

In order, then, that we may be established, we must be unblamable: our faith must work by love. Accordingly our behavior in outward appearance, in walking with them that are without, all our conversation, must be as becometh holiness.

Phil. i, 27, says, "Only let your conversation be as becometh the gospel of Christ." Heb. xiii, 5, says, "Let your conversation be without covetousness." James iii, 13, says, "Let him

show out of a good conversation his works in meekness and wisdom." 1 Peter i, 15, says, "So be ye holy, in all manner of conversation." No lightness, trifling, and jesting, are consistent with a profession of holiness. 2 Peter ii, 7, says, "And delivered just Lot, vexed with the filthy conversation of the wicked." This sort of conversation contracts filthiness, in a degree, and will amount to that in the end which will be too vile to be mentioned, or to stand in connection with the character of a Christian. 1 Peter, ii, 12, says, "Having your conversation honest among the Gentiles." We must remember that the world often hears and sees when we are not aware of the fact. Is it not possible to have good and chaste conversation? 1 Peter iii, 16, hath it, "Having a good conscience, that whereas they speak evil of you, as evil doers, they may be ashamed that falsely accuse your good conversation in Christ." 1 Peter iii, 1, again, "Likewise, ye wives, be in subjection to your own husbands, that if any obey not the word, they also may, without the word, be won by the conversation of their wives." We see here the power and influence of righteous conversation! So that a man who knows nothing of true religion, may be won over by the power of it.

Whence does filthy conversation arise? Jesus says, "Out of the abundance of the heart the mouth speaketh."

3. As far as a man is holy, so far he can be in

union with God, for union supposes agreement, and *vice versa*. In order to have a perfect agreement, therefore, man must be sanctified throughout soul, body, and spirit, and this it is said God will do. It cannot reasonably be supposed that this union will exist in any other form than in the present; and, inasmuch as man is always in jeopardy, we argue that this great qualification, and the only one that will give us an abundant entrance into the everlasting kingdom, must be obtained and enjoyed in the present time. Otherwise man is not safe. And he could not hence rejoice evermore; for the joy of the soul arises from the knowledge of present acceptance with God. And these and these only are able to give a satisfactory reason for their hope: and, for the benefit of every man, this experience should be ready and always at hand.

In connection with this experience, the subject will always be clothed with humility, and also all the fruits of charity.

Now, this character may be said to be irreproachable, not only in the sight of the world, but in the sight of God. This is a state which may be said to be desirable; first, in view of the honor, for all His saints have honor. Psa. cxlix, 9. No man can be truly humble without honor. Prov. xv, 33. And by this honor, coming from the principle and practice of virtue, every man shall be upheld. Prov. xxix, 23. A man's pride shall bring him low; but honor shall uphold the hum-

ble in spirit. "For them that honor me, I will honor, and they that despise me shall be lightly esteemed." 1 Samuel ii, 30. God is honored by us when we fully believe and credit his word, and humbly and faithfully obey all his commandments: otherwise we despise him. To honor God, further, consists in a bestowment of a due portion of our substance to the advancement of his kingdom. Prov. iii, 9.

When a man is freed from sin, he, and he only, can be a true and faithful servant of the Lord. And he shall be honored with fruit unto holiness, and the end everlasting life. "If any man serve me, him will my Father honor." John xii, 26. So we see that this honor does not accrue to the man who offers merely lip service, nor him who "takes the highest seat;" but to the character above described, whom the "King delights to honor;" that is, his humble servant. This honor is a "glory" that will never tarnish or fade so long as a man is a true servant of God.

We now wish to ask a question, and give an unequivocal answer.

If an object of minor consequence, and this only connected with the present short life, when held up to the view, is contended for to the extent of all the energy and power of man, (to gain which the most rigid observance of temperance, and strict attention to the rules laid down for each "combatant" to follow, are required, and all this attended with the fear of contingencies,) may we

not conclude, when the highest object is contemplated, having both regard to the present life, and that which is to come, (and this object cannot be anything less than to be made a partaker of the divine nature, and we learn that this blessing is virtually in the great and precious promises of God, and this attainment should be by the church, not only offered, but required to be had in possession, in order to be qualified fully for a material in the great spiritual building, the militant church,) that the latter should call up as much energy, and incite a man to contend more earnestly for this faith that is like gold, and for this crown that will never fade?

It may be that there will be objections raised by those who wish to be admitted into full connection in the church, (as per brother Gaddis, of Ohio,) by the requirement of this course.

We should think that any man who is acquainted with the Bible, and with ancient and modern history, would be at a loss to find any reasonable objection.

We will now show some reason, and offer some propositions, and some substitutes, and invite the careful attention of the reader to the accompanying exposition on church membership.

I wish to show that things can be done in a shorter, more Scriptural, and more consistent way; and more to the benefit of the church and the world at large.

I will call the reader's attention, first, to Ans. 1

to Question 3, Sec. 2, of the Discipline, which is: "Let none be received into the church until they are recommended by a leader, with whom they have met at least six months on trial, and have been baptized; and shall, on examination by the minister in charge, before the church, give satisfactory assurances, both of the correctness of their faith, and their willingness to observe and keep the rules of the church."

If by the correctness of their faith, we are to understand the knowledge of their sins being blotted out, and their being thoroughly washed with the washing of regeneration, and wholly renewed by the Holy Ghost, we have no objection to the condition.

Now, as it respects persons being admitted on trial, we think it correct according to the General Rules, provided they are recommended by one whom the preacher knows, and who has met them twice or thrice in class, the rules having been read at their first meeting in such class.

We conceive that the time of six months' probation for admission into full connection in the church, on the positive answer to the beclouded examination above, is calculated, in its looseness, to unite a company of people together, being no better than carnal; who, instead of being able to feed others with that food necessary, *need yet to be fed themselves with milk*. Hence their teaching will be such as plainly to show that they need some one to teach them. Such a

company of unsanctified people cannot reasonably or scripturally be denominated or called *the church of Christ in reality*.

Let me ask with the prophet, "Why is not the health of the daughter of my people recovered?" The reasons are as follows:—

We think that, instead of the specified time of six months for full membership, should be substituted the qualification—that the candidates should be able to satisfy the church and the preacher, that they, in fact, are in possession of righteousness and true holiness. This being required positively, there will be a majority of suitable persons to compose the church. From such a body of men will spring a holy ministry. And as the church is to be led and governed by the ministry—from *their administration there will always be a holy church*.

Inasmuch as a holy ministry must be produced from this body, these men, like Paul, will preach the whole counsel of God. If the people are left in any degree short of what the great and enlarged capacities of the soul require, there will be a certain degree of the finer qualities of the mind under the power and control of the devil. And this state existing in connection with the profession of Christianity, works in and will bring out, to the great annoyance of the peace and harmony of society, that which is earthly, sensual, and devilish.

In this state there will be a certain degree of

Pharisaism connected with human pride and unholy aspirings after popularity, both as respects church and state. This will give latitude to the different views and prejudices of men, not being under the conservative and restraining control of hearts fully sanctified; and hence there will subsist a want of that charity which always hopes for the best.

I feel as though I could appeal to the Searcher of hearts, that I have no other object in these remarks than the agreement, union, strength, prosperity, and perpetuity of the church of Christ. Whoever credits me in this assertion, will not be led to charge me with wishing to divide or to lop off a branch, or to tear up a root, except the *cursed root of sin*.

I conceive that the reason why Paul and Silas, at a certain time, disagreed and separated, was the want of that true humility and submission in Silas, that will necessarily be the fruit of entire sanctification. As here I design to branch off on the topic of the "division of the church," I will commence with chapter viii.

CHAPTER VIII.

DIVISION OF THE CHURCH.

Every man should stand in his own lot, proved from Romans—Amount of loss sustained by disputation—No necessity for it—How to obviate the difficulty for the future—Divers questions, explanatory of the causes of some things—Resumption of the remedy to obviate the difficulty in future—Reflections—Purity of the church must be perpetuated—Church must be assisted by the Spirit of God—God works by human means—Holiness insisted upon—Digression on Texas—Subject resumed—Something better than contention.

ST. PETER says to the ministers, though possessing different grades in office, that they should all of them be subject one to the other.

In order for this, each one must be willing to stand in his own lot, and occupy his own, whatever of talent he may have.

This doctrine may be seen in the following quotation:—Romans xii, 4–16, “For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.

Having, then, gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith.

Or ministry, let us wait on our ministering; or he that teacheth, on teaching.

Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that

ruleth, with diligence ; he that showeth mercy, with cheerfulness.

Let love be without dissimulation. Abhor that which is evil ; cleave to that which is good.

Be kindly affectioned one to another with brotherly love ; in honor preferring one another.

Not slothful in business ; fervent in spirit ; serving the Lord.

Rejoicing in hope ; patient in tribulation ; continuing instant in prayer.

Distributing to the necessity of the saints ; given to hospitality.

Bless them which persecute you : bless, and curse not.

Rejoice with them that do rejoice, and weep with them that weep.

Be of the same mind one toward another.

Mind not high things, but condescend to men of low estate. Be not wise in your own conceits."

All these, and every other holy fruit, as the effect of the sanctifying Spirit of God, will lead every man that way, against which there can be no law.

I will here ask a very profound, powerful, momentous, and interesting question. Letting alone all other individuals of any denomination and the world at large, whose attention has been unnecessarily taken up with the unhallowed and uncalled for dispute in the M. E. Church, arising in consequence of the want of that purity of

heart, under the influence of which the discernment is correct—I ask, what amount of loss is sustained by the church, by reason of the time spent, study and usefulness lost, from the great object of spreading Scriptural holiness over these lands, and saving souls? And we cannot but consider, with reference to the subject of slavery in connection with designing men, that there is no necessity of the Methodist ministry contending on it, any more than there would be for them to dispute whether there was a heaven or hell; and, in my opinion, they have no more business with the subject than they have with the north pole.

“Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them; for they that are such, serve not our Lord Jesus Christ, but their own belly, and, by good words and fair speeches, deceive the hearts of the simple.” Rom. xvi, 17, 18.

Now we ask, must the church be torn, wounded, and caused to bleed out of every pore, and the lambs to shiver with cold, not being fed, and the sheep with food partly suited and partly not to them, and the whole work of God retarded, in consequence of these altercations?

We here give an answer to obviate the whole of these difficulties in *future* ages. As it respects the *present* difficulty in the present generation, with so much knowledge that puffeth up,

we see no way for remedy in such a state of things. Before, however, we enter into an explication of the nature of this remedy, we shall be under the necessity of asking divers questions:

Has not the church always risen or fallen, according to the goodness or badness of its prophets under the old dispensation?

Has it not justly been said, "Like priests, like people?" Was not the church greatly sunk in idolatry and stupidity before the days of Martin Luther and John Calvin? And what revival it experienced at that time, was it not because these men were better than their predecessors? Would it not be well to examine the causes of the declension in the church from their day to the appearance of John Wesley, who was an advocate of truth?

Will it be too much for us to say, that the declension of the church in these days was in consequence of the church and her ministers seeking to be in union with popular opinion? And we ask, why was the Church of England left with the mere form of godliness, and encumbered with a multiplicity of ceremonies? It must have been because of unholy and unfaithful watchmen, who acted like dumb dogs that could not bark; and hence, not having a due sense of the worth of immortal souls, neglected to search with diligent inquiry into the state of the flocks, but cried, Peace, peace! when God had never spoken peace! And we ask, why all these failures?

And, first, may it not be attributed to the false notion, that infant baptism is regeneration?

Second. May it not be further attributed to unregenerate and unsanctified persons being constituted and established members of the church, by the laying on of the hands of the bishop, who pronounces confirmation, which, when done, fixes in the minds of these dark, ignorant, proud sinners, the idea that they are now among God's elect children? These sinners, of course, will offer no better to posterity than what they themselves possess. To such the law of God, or the Holy Scriptures, are a mere novel.

Was not this the deplorable state of the church in the eighteenth century, when God, who pitied Israel in Egypt, and sent them Moses for their deliverance, raised up the Wesleys and Fletcher? Men who saw and felt that there were higher privileges from the knowledge they had attained of the purity of the Bible, both for themselves and the world. And when they heard that sound from God himself, "Go ye into all the world, and preach the gospel to every creature," their great difficulty was to know how to perform this work without being wholly sanctified and set apart by the Holy Ghost. Now, we ask, further, with all the high attainments of literature that these scholars of Oxford possessed, without the authority which they received from the Most High, would they have been successful in producing

the reformation which took place by their instrumentality?

We charitably hope that a majority of the ministers of the Methodist Episcopal Church yet retain the spirit and qualifications that our venerable founder evinced and manifested in all his labors and writings. Yet we have some serious apprehensions, if the question were this day put to every individual of the whole body, "Are you in possession of that perfect love, which you have heretofore affirmed you were groaning after?" that a large majority would be obliged to answer in the negative.

Now touching the remedy:—In order to have a healthy, thriving, robust, and strong constitution in man, it is necessary, first, that there be a proper child, which must have suitable nutriment, (not meat before milk,) and trained under suitable discipline; proper attention to a uniform regimen will insure and perpetuate healthful action of the body.

Now we do not presume to offer a remedy to restore spiritual health fully to those ministers who are ordained and established by the bishop, with full authorities in the church. I believe that all that Mr. Wesley did, did not accomplish this. But, in the commencement of this branch of the church, the ministry was raised up from the lower class, and generally from the youth.

If we would have a Christian community, then, vigorous, active and sound, good and

skillful theologians in Scripture, and for ever separated, and forming a distinct party from the world, and the love, pride, and vain maxims of the world, there must be a pure, holy, feeling, and discerning ministry. This can never be obtained, except by having the legitimate mother of these men of this character.

We think that it is possible for such a church to be raised and perpetuated to the last ages of time. This was the great object of the coming of Christ on the face of the earth, and this was the prophecy of Zechariah, when he beheld his glory. In reference to the foundation of this church, it should be built on a rock; and then its addition, which the Lord says "shall be daily," will be realized. In reference to the head and ruler of the church, it is said, Ephesians i, 22, "And hath put all things under his feet, and gave him to be Head over all things to the church." It must be strictly observed, therefore, that the church must be subject to Christ. Ephesians v, 24.

And with respect to the purity of the church, this must be perpetuated: "That he might present it to himself (if Christ is not God this must be a contradiction) a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish." Ephesians v, 27. We further argue the possibility of these high attainments, and the perpetuation of them, from the love of Christ to the church.

And greater love than Christ has shown, cannot be shown either by God or man. "Husbands love your wives, even as Christ also loved the church, and gave himself for it." Ephesians v, 25.

Now the strength of the church must not be looked for by the outward appearance, or from earthly embellishments, or even the speaking with the tongues of men and angels, or the greatest gift, even of prophecy, or the understanding of mysteries, and all knowledge, in connection with the wisdom of this world, and all boasted faith; but according to His own word, "that he would grant you according to the riches of his glory, to be strengthened with might, by his Spirit, in the inner man." Ephesians iii, 16.

To undertake, or attempt to operate, or accomplish any work, under the character of the church, without the strength of this Spirit in the inner man, would be like David going to war with Saul's armor: "Not by might, nor by power, but by my Spirit, saith the Lord."

In every age of the world, it may be noticed that God has always done his great work with human and weak means. For instance, the destruction of Jericho, the death of Goliath, the path through the mighty deep made by the rod in the hand of Moses. But the instruments must be those of God's own choosing.

According to the judgment of Jesus Christ himself, men can only work with such ability

and means as they have in possession. We argue, therefore, that if a man only has attained justification himself, he never will offer anything beyond this to the people. I believe that Mr. Wesley preached a considerable time with only this attainment. And the principle of holiness that he could set forth so, was only in theory; and even this he could not have done in a clear and perspicuous, but in quite an imperfect manner.

Now it may be argued by the objector, that men may preach the doctrine of holiness who never have known the power themselves. But will it not, after all, to a spiritual man, be like a sounding brass and a tinkling cymbal? And it will pass off with a sound, without any substantial reformation resulting. If there is not more strict attention to this great and all-absorbing subject, the subject of this inward qualification, that should be mixed in or stand in the front ground of theological examination, will there not be taught that which the ministry know not, being ignorant of what they affirm?

We conceive, therefore, that the only remedy for the church in after ages is to begin with the children, with this doctrine of being washed and wholly renewed by the Holy Ghost, even before actual transgression, and then, as soon as they give evidence of a desire for these blessings, that they be taken under the watchful care of the church; and as soon as they obtain them,

which every soul of man thirsteth after, and cannot be satisfied with anything short of, let them be received into full connection. And the reason why a soul cannot be satisfied with anything short, is, that it is the only qualification that can make a man happy in the present, and useful in his day and generation. And there can be no other way, that any man can have a comfortable hope of heaven, and eternal life.

Now, further, let every young man who professes to be called of God to preach the gospel, however much learning he has, or may be required to have, be closely and pointedly examined, and be able to give satisfaction to the conference that he has all the above experience, not in view at a remote time, but in actual possession. And if this course is not attended to immediately in the M. E. Church, what will be her deplorable situation, when the venerable men who have contended so long for these doctrines and rules are laid down in the silent tomb? Let Mr. Wesley speak, and hear what he would say, if it were possible. Let every candid man, who can look back, and remember the days of the beginning of Methodism, speak out, without dissimulation and uncertainty, and I should have little apprehension of their disagreement with me.

The division of the church is either right or wrong. The same may be affirmed of the contention that has arisen in connection with it.

Now, if the doctrine taught by our blessed

Lord is true, which declares that a house divided against itself cannot stand, the course that our church has taken is not right. If it is right for the M. E. Church to be divided, then it is right for parents and children to go to war with each other. We argue, if it had been right, that some good would have resulted from the fact. If proper principles and tempers were in operation in the heart and mind, would it not be possible, by the same mode of reasoning, for a large family to be kept together as easily as a smaller one? Hence, the greatness of the church does not argue the necessity of division. It is true, that Abraham's herdsmen and Lot's quarreled; but had they all been of the principle and temperament of Abraham, there never would have been any contention among them. Though good men may differ in their views and opinions on many things that are minor, yet there must and will be an agreement in the great and cardinal doctrines of salvation. For within the compass of these truths are the eternal destinies of the human soul. "Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. iv, 16.

Now it may be said that we differ only upon the perplexing African question, which was the principal topic of declamation a few years since with all wily politicians; but, of late, not a substantial word has been heard on this subject.

But when another subject, which subserves men's interests better, is taken up, as the subject of Texas and annexation, the poor negroes are left to be whipped to death.

If this should, or has taken place, (that is, the whipping,) the crime was probably sufficient to justify the punishment.

Now, the Lord may know what subject the devil will invent and concoct, before another presidential campaign; but we pray to God to give us men to rule over us of his own appointment, and such as will fear him and work righteousness. And, in the election of these officers, every man, who fulfills the requirements of the Bible, ought to have the liberty of casting his vote, pro or con.

I merely mean by this digression to record my protest against slavery and monopoly. Officers are necessary in government, and it is essential that they maintain the dignity of their offices; but when they are out, they should not be considered above other men, but on an equality, and "stay put."

To resume, we think that the M. E. Church to have been, as it should have been, would never have divided. We opine that the M. E. Church, which has been the wonder of the world, both for the purity of its doctrine, and the brotherly love, union, and harmony, which have subsisted between its members, as well as its great prosperity as respects its numbers, property, and

usefulness to the world, ought, in order that these great privileges should have been increased and perpetuated, until the world should have become evangelized and Christianized, to have remained in union not only in its doctrines, but in regard to the internal and vital experience of the benefits of the atonement made by the sufferings of Jesus Christ on the cross. Notwithstanding, it is a fact that astonishes the Christian world, that the preaching of Methodist ministers in America has succeeded to a greater extent than any other denomination whatever; yet, if our economy, spiritual and temporal, had all been observed according to the letter and spirit of our most excellent *Discipline*, may we not reasonably suppose, that three members to where there is one, might have been now enumerated in this branch of the church of Christ? And we think that this sentiment is not out of place, when we contemplate what a holy man of old once said; he "would that Israel were a thousand times as many as they are." (Moses wrote it.)

The part of the Discipline to which I refer is as follows:—

SECTION XV.

Of visiting from House to House, guarding against those Things that are so common to Professors, and enforcing practical Religion.

Quest. 1. How can we further assist those under our care?

Ans. By instructing them at their own houses. What unspeakable need is there of this! The world says, "*The Methodists are no better than other people.*" This is not true in the general: but, 1. Personal religion, either toward God or man, is too superficial among us. We can but just touch on a few particulars. How little faith is there among us! How little communion with God, how little living in heaven, walking in eternity, deadness to every creature! How much love of the world! Desire of pleasure, of ease, of getting money! How little brotherly love! What continual judging one another! What gossiping, evil speaking, tale bearing! What want of moral honesty! To instance only one particular; who does as he would be done by in buying and selling?

2. Family religion is wanting in many branches. And what avails public preaching alone, though we could preach like angels? We must, yea, every traveling preacher must instruct the people from house to house. Till this be done, and that in good earnest, the Methodists will be no better.

Our religion is not sufficiently deep, universal, uniform: but superficial, partial, uneven. It will be so till we spend half as much time in this visiting, as we now do in talking uselessly. Can we find a better method of doing this than Mr. Baxter's? If not, let us adopt it without delay. His whole tract, entitled *Gildas Sal-*

vianus, is well worth a careful perusal. Speaking of this visiting from house to house, he says, (p. 351,) "We shall find many hinderances, both in ourselves and the people."

1. In ourselves there is much dullness and laziness, so that there will be much ado to get us to be faithful in the work.

2. We have a base, man-pleasing temper, so that we let them perish rather than lose their love; we let them go quietly to hell, lest we should offend them.

3. Some of us have a foolish bashfulness. We know not how to begin, and blush to contradict the devil.

4. But the greater hinderance is weakness of faith. Our whole motion is weak, because the spring of it is weak.

5. Lastly, we are unskillful in the work. How few know how to deal with men, so as to get within them, and suit all our discourse to their several conditions and tempers; choose the fittest subjects, and follow them with a holy mixture of seriousness, terror, love, and meekness?

But undoubtedly this private application is implied in those solemn words of the apostle: "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, preach the word; be instant in season, out of season: reprove, rebuke, exhort, with all long suffering."

O brethren, if we could but set this work on

foot in all our societies, and prosecute it zealously, what glory would redound to God! If the common lukewarmness were banished, and every shop, and every house, busied in speaking of the word and works of God, surely God would dwell in our habitations, and make us his delight.

And this is absolutely necessary to the welfare of our people, some of whom neither repent nor believe to this day. Look around, and see how many of them are still in apparent danger of damnation. And how can you walk and talk, and be merry with such people, when you know their case? When you look them in the face, you should break forth into tears, as the prophet did when he looked upon Hazael, and then set on them with the most vehement exhortations. O, for God's sake, and the sake of poor souls, bestir yourselves, and spare no pains that may conduce to their salvation!

What cause have we to bleed before the Lord that we have so long neglected this good work! If we had but engaged in it sooner, how many more might have been brought to Christ! And how much holier and happier might our societies have been before now! And why might we not have done it sooner? There were many hinderances; and so there always will be. But the greatest hinderance is in ourselves, in our littleness of faith and love.

But it is objected, I. "This will take up so much

time, we shall not have leisure to follow our studies." We answer, 1. Gaining knowledge is a good thing, but saving souls is a better. 2. By this very thing you will gain the most excellent knowledge, that of God and eternity. 3. You will have time for gaining other knowledge too. Only sleep no more than you need; "and never be idle, or triflingly employed." But, 4. If you can do but one, let your studies alone. We ought to throw by all the libraries in the world, rather than be guilty of the loss of one soul.

It is objected, II. "The people will not submit to it." If some will not, others will. And the success with them will repay all your labor. O let us herein follow the example of St. Paul! 1. For our general business, Serving the Lord with all humility of mind: 2. Our special work, Take heed to yourselves, and to all the flock: 3. Our doctrine, Repentance toward God, and faith toward our Lord Jesus Christ: 4. The place, I have taught you publicly, and from house to house: 5. The object and manner of teaching, I ceased not to warn every one, night and day, with tears: 6. His innocence and self-denial herein, I have coveted no man's silver or gold: 7. His patience, Neither count I my life dear unto myself. And among all other motives, let these be ever before our eyes: 1. The church of God, which he hath purchased with his own blood: 2. Grievous wolves shall enter in; yea,

of yourselves shall men arise, speaking perverse things.

Write this upon your hearts, and it will do you more good than twenty years' study. Then you will have no time to spare; you will have work enough. Then, likewise, no preacher will stay with us who is as salt that has lost its savor. For to such this employment would be mere drudgery. And in order to it, you will have need of all the knowledge you can procure, and grace you can attain.

The sum is, Go into ever house in course, and teach every one therein, young and old, to be Christians inwardly and outwardly; make every particular plain to their understandings; fix it in their minds; write it on their hearts. In order to this there must be line upon line, precept upon precept. What patience, what love, what knowledge is requisite for this! We must needs do this, were it only to avoid idleness. Do we not loiter away many hours in every week? Each try himself: no idleness is consistent with a growth in grace. Nay, without exactness in redeeming time, you cannot retain the grace you receive in justification.

Quest. 2. Why are we not more holy? Why do we not live in eternity? Walk with God all the day long? Why are we not all devoted to God? Breathing the whole spirit of missionaries?

Ans. Chiefly because we are enthusiasts; looking for the end without using the means.

To touch only upon two or three instances:— Who of us rises at four, or even at five, when we do not preach? Do we know the obligation and benefit of fasting or abstinence? How often do we practice it? The neglect of this alone is sufficient to account for our feebleness and faintness of spirit. We are continually grieving the Holy Spirit of God by the habitual neglect of a plain duty. Let us amend from this hour.

Quest. 3. How shall we guard against sabbath breaking, evil speaking, unprofitable conversation, lightness, expensiveness or gayety of apparel,* and contracting debts without due care to discharge them?

Ans. 1. Let us preach expressly on each of these heads. 2. Read in every society the sermon on evil speaking. 3. Let the leaders closely examine and exhort every person to put away the accursed thing. 4. Let the preachers warn every society that none who is guilty herein can remain with us. 5. Extirpate buying or selling goods which have not paid the duty laid upon them by government out of our church. Let none remain with us who will not totally abstain from this evil in every kind and degree. Extirpate bribery, receiving anything, directly or indirectly, for voting at any election. Show no respect to

* Does not gold evince gayety, and is it not expensive? How can any man looking through glass framed in gold read the above and the General Rules with a clear conscience?

persons herein, but expel all that touch the accursed thing. And strongly advise our people to discountenance all treats given by candidates before or at elections, and not to be partakers, in any respect, of such iniquitous practices.

Here we wish to show something better and more profitable that might have taken place, than contention. Notwithstanding editors, doctors, and a mongrel and indiscriminate legion of dialecticians and logicians, have spent much time, and written great things, displaying overwhelming talent, and some of them perhaps more human fire than heavenly, (and this at one time brought from Samuel upon Saul sharp rebuke,) this contention has not only caused the waste of gifts and talents that otherwise might have been employed to the advancement of the church, but has it not strengthened this unhallowed disposition to contend—especially in those who have an irrepressible propension that way?

In moral investigation we alledge many things; perhaps some of them may be true, and others not. With no bad motives, we will risk a few more remarks on this subject. In the first place, we will suppose, had all the editors of our different religious periodicals, all the doctors, as Olin, Capers, Winans, Bascom, Durbin, Bangs, Longstreet, Akens, Tomlinson, Payne, Smith, and others, who, when all combined for the accomplishment of one object, would have constituted

a powerful phalanx against infidelity—I say, had they all been perfectly united, clothed with humility, (this is not a patch on the garment,) manifesting all that love and simplicity, patience and forbearance, that should always characterize the members of a family, the world would have been led to say, “See how these Christians love one another;” and their influence would have been felt for good. The story of the spaniel will illustrate another idea with reference to the actors in the recent comedy of errors, (a comedy in the view of the world.) Once two spaniels met on a narrow passage, with a tremendous precipice on either side; instead of fighting for the mastery, both stopped, and one laid down, and so let the other pass over him.

Great men that are good men will be like the salt of the earth; and while some have but one talent, they, having five, can of course produce a proportionate increase of good.

In reference to being on the earth, a man is comforted in view of the sufficiency of his foundation; and if on the water, in view of the correctness of his compass, and the skill of his pilot.

If there is any character or person on the earth that needs to be comforted, it is the Christian, in view of his powerful enemies, his tribulations, his own weakness, of false brethren, his liability to doubt, and frequent want of faith. Here is duty; and would not all this service have

been accomplished, fully, clearly, and satisfactorily, had all these talented giants been as much united as they have been disunited? 1st. In defense and explanation of the divinity of our Lord Jesus Christ, which is, and ever will be, the only foundation; which is the permanent source of comfort to the afflicted, tossed, and persecuted church. 2. For the edification and direction of a lost and ruined world. In unfolding and proving the high and cardinal doctrines of salvation, present and eternal. Might not thus every sinner within the scope of their influence have been left without a single excuse?

In regard to these doctrines, permit us to say in reference to, 1st. Repentance toward God, and faith toward our Lord Jesus Christ, that the attendance to these constitutes the method by which the sinner is immediately justified; 2d. Carried forward to the great blessing of regeneration; and, 3d. That he is wholly sanctified to God—for this is the will of God in Christ Jesus concerning us, and he is faithful, who also will do it.

CHAPTER IX.

DRUNKENNESS AND GLUTTONY.

Quotations from Scripture, with comments—Case of the drunken young man on board of the steamboat—Quotations continued—Remarks on alcohol—The exercise of common sense and logic—Gluttony—What constitutes gluttony—Theory of vegetation—Conclusion.

“It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink; lest they drink and forget the law, and pervert the judgment of any of the afflicted.” Prov. xxxi, 4, 5.

The reason hereof is shown in Prov. iv, 17, “For they eat the bread of wickedness, and drink the wine of violence.”

This course also leads to infidelity, 1 Cor. xv, 32, “Let us eat and drink; for to-morrow we die.” They not only forget the law, but the duration of their existence and obligation to God. It serves to increase gluttony.

Amos iv, 1, “Hear this word, ye kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.”

1 Cor. x, 21. The cup of the drunkard here is called the cup of devils. It must then contain that which would make a drunkard, or it would not have so awful a character connected with it.

Leviticus x, 9, "Do not drink wine, nor strong drink." This practice was prohibited priests and their children on pain of death.

Judges xiii, 4, "Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing." Fourteenth verse says, "Neither let her drink wine or strong drink, nor eat any unclean thing. All that I commanded her, let her observe."

1 Samuel i, 15, "And Hannah said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord." Every Christian will pattern after Hannah, in prayer and abstinence.

Proverbs xx, 1, "Wine is a mocker, strong drink is raging: and whoever is deceived thereby is not wise." So no man under this influence is ever compared to a rational being, but to that kind of animal that is to be bound, or held in with bit and bridle. When we view him, therefore, who might be wise and sane, deceived and a fool, is he not to be pitied above all other beings on the earth? And can it be said that we have any pity for such a degraded being as this, when we will vote to support a practice that perpetuates this misery in the human family?

Isaiah v, 11, "Wo to them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!" Isaiah v, 22, "Wo unto them that are

mighty to drink wine, and men of strength to mingle strong drink." Isaiah v, 23, "Which justify the wicked for a reward: and take away the righteousness of the righteous from him." Isaiah xxviii, 7, "But they also have erred through wine, and through strong drink are out of the way. The priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment." Isaiah v, 8, "For all tables are full of vomit and filthiness."

Ephesians v, 18, "And be not drunk with wine, wherein is excess." Deuteronomy xxi, 20, "And they shall say unto the elders of his city, This our son is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard." Here we see those parents that ought to be honored, are disobeyed and rebelled against, in consequence of drunkenness and gluttony.

Prov. xxiii, 21, "For the drunkard and the glutton shall come to poverty." - Prov. xxvi, 9, "As a thorn goeth up into the hand of a drunkard," so he subjects himself to all misery; for what can make one feel more miserable than a thorn in the hand?

1 Cor. v, 11. In this quotation the drunkard is excluded from all good society; first, his company is with fornicators; second, covetous persons; third, idolaters; fourth, railers; fifth, extortioners, (1 Cor. vi, 10,) and thieves. All

these characters by the apostle are excluded from the church. They rail upon all good people. Psalm lxix, 12, "And I was the song of the drunkards."

Isaiah xxviii, 1, "Wo to the crown of pride, to the drunkards of Ephraim." Is it not better to dispense with the curse of drunkenness, than to have the curse of Heaven? Isaiah xxviii, 3, "The drunkards of Ephraim shall be trodden under foot." So we see they subject themselves to the lowest degradation.

Joel i, 5, "Awake, ye drunkards." We see from this that drunkards do not understand their danger, nor can they be useful to their own families, or to anybody else.

Nahum i, 10, "For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry." This argues that, while in this situation, they are in danger of being burned in the fire of hell.

Job xii, 25, "They grope in the dark without light, and he maketh them to stagger like a drunken man." We here learn that the bruises, suffering shame and disgrace, do not constitute the punishment due to sin, but are to be considered only as a natural consequence.

Jer. xxiii, 9, "I am like a drunken man, and like a man whom wine hath overcome." So we see that he that might be lord over himself, has become so weak and insensible, that the vilest

and weakest person may rob, abuse, and even destroy his life.

Last fall, when I was returning from New-York on board a steamboat, a number of young men, who otherwise might have been gentlemen, caroused at the bar till after one in the morning, when, all of a sudden, one of their number came tumbling as a dead man from the head of the stairs down into the cabin opposite my berth. I complained to the captain of the impropriety of such disorder, but without effect. However, he appeared like a conscience-smitten man. I thought at first that I would remove the young man to some more comfortable place ; but on a second thought concluded if I touched him, and he should be robbed, I might be accused. So I stood by him, and preached to every man that came by for three quarters of an hour. Among other things, I exclaimed, " See here, gentlemen, were this your son, how would you feel ? Has this dear boy a mother, how must her heart break when she hears this ! Tell it not in Gath, publish it not in Askelon."

People became so addicted to this practice, that even sacramental occasions were desecrated with the crime of drunkenness. See 1 Cor. xi, 21, " And another is drunken."

1 Thess. v, 7. This practice, it appears, was a subject of disgrace in former days ; men chose the darkness of the night ; if it was lawful and proper, why did they not let it come to the light ?

But all iniquity becomes hateful by practice, and destroys that due self-respect that every man ought to value. "They that be drunken, are drunken in the night."

Ecclesiastes x, 17, "Blessed art thou, O land! when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness."

Ezekiel xxiii, 33, "Thou shalt be filled with drunkenness and sorrow." These two invariably go together.

Luke xxi, 34, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares."

Romans xiii, 13, "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." This practice opens a door to all kinds of wickedness.

Gal. v, 21, "Envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Here the climax is fixed: heaven is shut up against such characters.

The article, alcohol, is not guilty for having been introduced into the community. It has been produced from simple native vegetables.

Alcohol has grown gray in the rapid destruction of thousands. As the value or worthlessness

of a thing may be ascertained by use and examination, so alcohol is found to be worse than a nuisance in human society. And as it cannot be legally bound or banished to some desolate island, we will offer to the conscience-smitten holders, drinkers, and venders of it, a way for its entire and final destruction. None but human beings will make use of it, unless compelled against their will and appetite.

The medicine that is to be made use of for its banishment, expatriation, or destruction, we shall call *arsenic*; this is, at once, one of the most powerful poisons and antidotes known. It will, therefore, produce a slow but sure death. To speak plainly, good sound logic, common sense, and reason not trammelled with interest, nor blinded by prejudice or party, will be effectual to remove this heavy burden and curse from our nation. The onslaught of logic, common sense, and reason, will be similar to that which occurred in France, made by a coalition of the nations round about, when Bonaparte was stopped in his work of destruction. Then our nation will be delivered from the degradation of drunkenness.

When all parties are willing that God's word should be the rule, there will be no disagreement.

I will here exhibit a few reasons why gluttony is a sin. In the first place, it stupefies and unfits man for decent society and useful service. We ask, what is gluttony? It consists in habitually

partaking of a superabundant quantity of food, more than is strictly necessary to support nature. We offer a thought here that probably may meet with an objector. We think that the derangement of the stomach, the brain, the nerves, and limbs—in a word, physical derangement in general—is owing to too great a demand made upon the system, arising from taking too large a portion of the principle of vegetation. From chemical experiment we see that the God of nature has so ordained that the food that man partakes of should contain all and everything necessary to cause a vivid and energetic state in the whole system. From this data, it does not require much argument; for every man, by the exercise of his own reason and judgment, will be led to decide correctly, he will be able to see that, if he allows himself to take any quantity of vegetation, or the extract, more than nature requires, it constitutes him a drunkard or a glutton in the sight of God.

Drunkenness and gluttony are the great and powerful evils, which lead the children of men gradually to fall into all the minor evils which prophets, our Lord, and his apostles, have set forth in the Holy Scriptures.

Now men are not to be frightened from these sinful and ruinous practices. If the aged, who are confirmed in them, are reformed, it must be by persuasive force. The matter of the evil and reform must be made a subject of reflection and

consideration ; by this course the proper decision of the mind may be arrived at.

We think the readiest way to remedy all these evils together, is to instill into the minds of the young, as soon as they are capable of instruction, the awful wrong of such abominations—because the Almighty strictly forbids them—then let it be shown from God's holy word.

INFANT BAPTISM—CHURCH MEMBERSHIP— THE MINISTRY.

In reference to the Discipline of the Methodist Episcopal Church, I wish to make a few remarks : 1st. Upon the subject of infant baptism ; 2d. With reference to the conditions required for church membership ; 3d. On candidates for the ministry, and their qualifications.

1st. Sec. II. *The ministration of baptism to infants.*—We think, in the first place, that “being delivered from thy wrath” is an improper phrase, because the infant is in no way an offender, for the reason that the infant is incapable of committing crime. God's “wrath,” in Scripture, is “his holy and just indignation against sin.” How an infant child can be rooted in love, through sanctification, not having any knowledge, either of the operations of the divine Spirit, or by faith, by which every blessing is received, I cannot see. Now, what God has provided for infants, through the death and atonement of

Jesus Christ, is as a legacy made over, permanent and sure. And this we consider to be, first, to be delivered from the guilt and condemnation of Adam's sin, and consequently in a state of justification of life; if so, that they shall, through the same atonement, live in heaven for ever. These things being so, these characters have an undoubted right to baptism, which when performed is a fulfillment of the requirement of the law, which God's missionaries are required faithfully to perform. We cannot find that we have any authority, from the word of God, to pray, or to believe, that the grace of regeneration, in baptism or otherwise, is to be communicated to the unconscious infant; but we do believe that infants who have arrived to the "knowledge of good," with the adult believer, may receive the gift of the Holy Ghost to renew the soul.

Now that the Holy Ghost is a blessing to be looked for by all who receive the ordinance of baptism, by that faith that acknowledges Jesus Christ in his true character, the word of God abundantly testifies. This blessing was imparted at the time the Apostle Paul baptized the twelve disciples that were formerly baptized under John's baptism. John said of himself that he must decrease, and consequently his baptism must decrease.

Peter said, "Repent and be baptized, every one of you, for the remission of sins," which brought them into a justified state, "and ye shall

receive the gift of the Holy Ghost." This is the only essential baptism which renews the soul wholly. So according to the lowest degree of knowledge and faith to the highest degree, this blessing will be imparted.

In regard to the other two particulars, my object shall be to direct a course to be pursued, in order to raise and perpetuate a holy church. It cannot be said properly, that the church of Christ can be anything less, for they are everywhere exhorted to get on to the full stature of men and women in Christ Jesus.

We consider that it is necessary in every enterprise that there should be some definite object, and laudable and suitable means observed to obtain the same.

Now the great object for human happiness is heaven.

The means to be observed for the attainment of this object must be nothing more nor less than God has prescribed in his holy word. We must have particular and strict reference to what he himself has said.

Let every man of common intellect make the requisite inquiries.

In reference to the second particular, in order that there may be a holy church raised in general, there must be a positive requirement that will raise the mind to this high standard. Let every person who is presented for full membership in the church be required to answer these plain

questions, from the Discipline, in the affirmative:—

“1. Have you the forgiveness of your sins?

“2. Have you peace with God, through our Lord Jesus Christ?

“3. Have you the witness of God's Spirit with your spirit, that you are a child of God?

“4. Is the love of God shed abroad in your heart?

“5. Has no sin, inward or outward, dominion over you?”

After saying, Have you been baptized? we think, that in the fourth and fifth questions we learn the high estate of Christianity, according to the present state of knowledge we possess.

We further observe, in connection with the third particular, that there must be a holy ministry, in order to perpetuate a holy church. From the bowels of such a church we may reasonably expect such a ministry.

We consider that going on to perfection, “Do you expect to be made perfect in love in this life?” is in connection with faith in Christ.

After these questions, let each candidate for ordination be asked, Have you attained to these blessings, which are so highly necessary for the great and important work into which you are about to enter? If he answer in the affirmative, pass him. If not, let him remain in statu quo until he can give the conference “satisfaction.”

If this qualification cannot be attained to, then

it is unreasonable. But we think we have abundant proof from the Scripture, that it not only *may*, but *must* be acquired. And even if the candidate were to tarry long in Jerusalem, he is not properly authorized and qualified for this work until he have this power from on high. We think this course pursued will perpetuate a holy church.



A P P E N D I X.

A PEDIGREE OF THE BANGS' FAMILY.

I AM indebted to the kindness of my brother, the Rev. Dr. BANGS, of New-York, for the following genealogical minute of the Bangses. I copy it from the original, which is in *my father's* own hand-writing.

After it, will be found a more particular and extended account, prepared by T. DWIGHT BANGS, Esq.

A GENEALOGY OF THE BANGSES.

According to my father's account, my great grandfather came from the Isle of Man ; my grandfather's name was Samuel.

My father's name was Joseph, of the town of Harwich, in the county of Barnstable, on Cape Cod, Massachusetts. He died in Phillip's Patent, in the state of New-York, in 1757.

(Dated 1813.)

LEMUEL BANGS.

A R E C O R D

Of the Bangs' family, prepared by Edward Bangs, descendant of Edward Bangs, who emigrated from England, and arrived at Plymouth, July, 1623 ; with additions, prepared by T. Dwight Bangs, also a descendant of the first Edward Bangs, who came over in 1623.

First, the part prepared by Edward D. Bangs ; style and orthography both original.

Edward Bangs, the first of my paternal ancestors

of whom I can obtain any information, was, according to tradition in the family, a native or inhabitant of Chichester, a city in the county of Sussex, England. He is supposed to be the ancestor of all by the name of Bangs now in America. He was born in 1592, and died in 1678, aged 86. He came to America in the Anne, one of the three first vessels which arrived at Plymouth. The other two were the May-Flower and the Fortune; and the passengers in these three vessels are commonly called the Pilgrims, as they united in forming the government, dividing the lands, &c.

The May-Flower arrived in December, 1620, with Carver, Bradford, &c. The Fortune arrived November, 1621, and the Anne, July, 1623.

In 1644, Edward Bangs, with his family, moved to a new settlement on Cape Cod, at the spot, or near it, where the Pilgrims first set foot on land, previous to their final landing at Plymouth. This settlement, for some time, retained the Indian name of Naw-set, but afterward was named Eastham, a name still belonging to a part of the territory. The place where the new settlers located themselves must have been that part, or near that of Harwich, now called Brewster, as the descendants of Edward Bangs, for several generations, are interred in the burial ground at Brewster, where several of their tomb-stones still remain with legible inscriptions. Edward Bangs, probably, died and was buried in the same place; but no vestiges of his grave remain.

Captain Jonathan Bangs (son of the preceding) was born at Plymouth, in 1640. This appears by the inscription on his tomb-stone; for there are no records of births prior to 1647 in the Old Colony Records. He was married at Eastham, July, 1664, to Mary Mays.

He died at Harwich (now Brewster) 1728, aged 88. His wife, Mary, died in 1711, aged 66. He had a second wife, named Sarah.

Captain Edward Bangs (son of the preceding) was born at Eastham, Sept. 30, 1665. He died May 22, 1746, aged 81. His wife, Ruth, died June 22, 1738, aged 68.

Mr. Edward Bangs (son of the preceding) was born in Harwich, in 1694. He died at the same place, June 3, 1755, aged 61. His wife, Sarah, died Aug. 8, 1727, aged 25.

Mr. Benjamin Bangs (son of the preceding, and my grandfather) was born at Harwich, June 24, 1721; married Jan. 4, 1749, O. S., to Desire Dillingham. Desire Dillingham was born Nov. 30, 1729. Benjamin Bangs died October 31, 1769, and his widow, Desire Bangs, in October, 1807. Their issue was, Joshua, Isaac, Lydia, Edward, Benjamin, Desire, Mehitabel, and Elisha; all now deceased. The last, Mehitabel, died January, 1835.

Hon. Edward Bangs (my father) was born at Harwich, Sept. 5, 1756, died June 28, 1818. He was married, Sept. 18, 1788, to Hannah Lynde, of Charlestown, who died Sept. 10, 1806. Their children, Edward Dillingham, Joshua, and Anna. The two last deceased.

Edward Dillingham Bangs (the writer of these minutes) was born at Worcester, August 24, 1790; married April 12, 1824, to Mary Grosvner, daughter of the late Mr. Moses Grosvner, of West Springfield, and grand-daughter of Captain Reuben Sikes, late of West Springfield. We have no children.

The following are the dates of the births and deaths of my ancestors down to myself:

	Born.	Died.		Born.	Died.
Edward Bangs ..	1592—	1678.	Benjamin Bangs	1721—	1769.
Jonathan Bangs	1640—	1728.	Desire, his wife	1729—	1807.
Mary, his wife ..	1645—	1711.	Edward Bangs ..	1756—	1818.
Edward Bangs..	1665—	1746.	Hannah, his wife	1760—	1806.
Ruth, his wife ..	1670—	1738.	Edward D. Bangs	1790—	* *
Edward Bangs..	1694—	1755.	Mary, his wife ..	1800—	* *
Sarah, his wife..	1702—	1727.			

REMARKS.

The name of Bangs is not of very frequent occurrence. All of the name, with whom I am acquainted, trace their descent to ancestors in the old colony; and I suppose are the posterity of Edward Bangs, who came over in 1623. There are a considerable number of the name in Boston, most of whom are children and grand-children of my uncle, Benjamin Bangs. There are also a considerable number of Bangses in various parts of Cape Cod and Plymouth county. There are several families in the western counties of Massachusetts, who derived their origin from the same ancestor, and some in Vermont, New-Hampshire, &c.

An old lady of the name died a few years since in Vermont, aged about one hundred years. I recollect receiving an account of a sermon being preached on the occasion of her attaining to the age of a century.

In England, the name occurs still more rarely than in this country. It is sometimes met with, but very seldom. I have seen it mentioned only twice in English publications. Some have supposed it to be a corruption from Banks, a common name in England. Others give to it a Danish origin; and I have been told that a name, nearly similar in its orthography, is common in Denmark. The Rev. William Jenks, D. D., of Boston, has in his possession a pamphlet, the author

of which is named Bangius ; printed, I believe, in Copenhagen. The name, where it first occurs in the Old Colony Records, is spelt Bangs, as it now is ; but, for many years, appears to have been more frequently spelled Banges, and is so inscribed on some of the earlier tomb-stones. I have an old silver tankard, marked E. B. on the handle, which has been in the family for several generations—how long, I do not know. In the Old Colony Records, copies of which are in the secretary's office in Boston, there are very numerous instances in which our ancestors are mentioned ; one or two I will mention. In 1623, divisions of lands were made among the settlers at Plymouth. And there is a record of the sales of their grounds which came over in the ship Anne. Among these is the name of Bangs, (no Christian name then inserted,) to whom four acres are assigned, which appears to be a little above the average quantity ; some having six or eight acres, but many only one. The quantity probably depended, in part at least, upon the number in their respective families. The portion of "Bangs," was among those which are described as lying on the other side of town, toward the Eel River. In 1627, at a publique court held the 22d of May, it was agreed to divide the stock, by lot, among the companies of the three ships, the May-Flower, Fortune, and Anne. The whole were divided into twelve companies, and lots were drawn. Edward Bangs was in the twelfth, with twelve other persons. To this lot fell the great white-backed cow, which was brought over with the first in the Anne ; to which cow the keeping of the bull was joined for the persons to provide for her, also two she-goats. In 1627 a new division of lands was made, of twenty acres to each person, in addition to the

lands formerly divided. Six persons were appointed "layers out," viz., William Bradford, Edward Winslow, John Howland, Francis Cook, Joshua Pratt, and Edward Bangs.

Second Part. The following will show directly from whom my father, Zenas Bangs, was descended, and where Edward Dillingham Bangs' and Zenas Bangs' ancestor ceased to be the same:—

I am a son of Zenas, a descendant of the first Edward, who came from England in 1623.

My descent is as follows, beginning with Edward Bangs, the first who came to America, and following down to myself.

The descent of Edward D. Bangs is as follows; commencing the same as mine; viz., with the first Edward Bangs who came to America.

	Born.	Died.		Born.	Died.
*Edward Bangs..	1592—	1678	Edward Bangs ..	1592—	1678
Jonathan Bangs..	1640—	1728	Jonathan Bangs..	1640—	1728
Mary, his wife ..	1645—	1711	Mary, his wife ..	1645—	1711
Edward Bangs ..	1665—	1746	Edward Bangs ..	1665—	1746
Ruth, his wife ..	1670—	1738	Ruth, his wife ...	1670—	1738
Jona. Bangs, near 1699—	* *		Edward Bangs ..	1694—	1755
(Wife's name, Phoebe, I think, though uncertain.)			Sarah, his wife ..	1702—	1727
Allen Bangs	1733—	1793	Benjamin Bangs	1721—	1769
Rebecca, his wife	1731—	1793	Desire, his wife..	1729—	1807
Zenas Bangs	1763—	1828	Edward Bangs ..	1756—	1818
† Abigail, his wife	1781—	1827	Hannah, his wife	1760—	1806
T, Dwight Bangs, the writer of			Edward D. Bangs, 1790—	* *	
this document	1816—	* *	Mary, his wife ..	1800—	* *

(Prepared for Rev. Nathan Bangs, D. D., of New-York, by T. Dwight Bangs, of Lima, Livingston county, New-York, Sept. 30, 1837.)

* You will notice that each following is the son of the preceding; thus, Jonathan is the son of the first Edward; the second Edward the son of first Jonathan, &c.

† My father's first wife's name was Ruth. Allen, the oldest of my half-brothers, lives in Springfield, Hampden county, Mass. He has a family of six children. His oldest daughter's name is Mary, a very common name in our family. I am the fourth son of Zenas Bangs, by his second wife.

LIMA, October 2, 1837.

REV. N. BANGS :

DEAR SIR,—Not having all the information desirable when I saw you last fall, I thought that I would postpone furnishing this record, (that is, the inclosed,) until I could make additional inquiries. Accordingly, after leaving New-York, I proceeded to Springfield, where I obtained some information. I next went to Boston, where I found several by the name of Bangs ; but none who were able to give me much additional information concerning our common ancestor. From Boston I proceeded to Cape Cod. There I found two uncles, Jonathan and Allen, who reside in South Dennis. From them, in connection with an aunt, I obtained what you will find on the fourth page of the inclosed record. Uncle Jonathan, and the above-mentioned aunt, Phebe Crowel, are not far from ninety years old. Both are healthy, and able to do a comfortable day's work yet. Returning, I called on Edward D. Bangs, Esq., of Worcester, who has been secretary of the state of Massachusetts for several years, but now is practicing law in Worcester. From him I have obtained much of my knowledge of the Bangs' family. He showed me the silver tankard, mentioned in the within record ; also the family coat of arms, which exceeds, in curious workmanship, anything of the kind I ever saw. It was wrought by Edward D.'s great aunt, or great great aunt. It is in a frame, eighteen inches or two feet square. It is composed of narrow strips of paper, rolled into a conical form ; so that the work appears like carved wood, overlaid with gold. The paper (that is, one edge) was covered with gold leaf before it was rolled into the little cones that compose the work.

This came near being destroyed when Charlestown was burned. I have many other particulars, that I should like to write; but Dr. Luckey waits for these, therefore I must hasten. A few more, and I am done.

I believe the Bangses have generally been active and useful men in the world. I know many who have filled many important civil, military, and ecclesiastical offices.

Please acknowledge the receipt of the inclosed record, and oblige your friend. Also I should like all the information you can furnish me concerning your ancestors, &c.

Please accept this token of regard from yours most cordially,

T. DWIGHT BANGS.

RULES FOR CHILDREN TO OBSERVE.

1. That they always remember that the eye of the great and merciful God is upon them both night and day.

2. That they be honest and upright in all their actions.

3. That they speak the truth always.

4. That they use no bad words nor ill names, nor mock the blind, lame, deformed, or afflicted.

5. That they shun the company of wicked boys and girls, and avoid all fighting, quarreling, and brawling.

6. That they love and honor their parents.

7. That they be civil and obliging to everybody about them, and strive to do to everybody as they would be done by.

8. That they frequently and diligently read the Scriptures at home, in order to learn their duty to God and man on earth, and how to obtain eternal happiness in heaven.

9. That they attend as often as they have opportunity the public worship of God, and behave with reverent attention while in his house.

10. That they live in the practice of private prayer at least twice a day, morning and evening.

11. That they indulge in no more sleep than is strictly necessary. That they be industrious and faithful in their calling, whatever it may be.

12. That they be thankful to God for all his mercies, especially for his great mercy in giving his Son to die for them.

13. That they endeavor to imitate the example of the *blessed Jesus*, who, as he increased in stature, increased also in wisdom and in favor with God and man.

And, lastly, that they never make use of any spirituous liquors, wine, strong beer, cider, tobacco, or snuff, unless in case of extreme necessity.



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